

VOL. III

DECEMBER 1922

PART 4

THE
INTERNATIONAL JOURNAL
OF
PSYCHO-ANALYSIS

DIRECTED BY
SIGM. FREUD

OFFICIAL ORGAN OF THE
INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

EDITED BY
ERNEST JONES
PRESIDENT OF THE ASSOCIATION

WITH THE ASSISTANCE OF

K. ABRAHAM
BERLIN

D. BRYAN
LONDON

J. C. FLÜGEL
LONDON

C. P. OBERNDORF
NEW YORK

G. BOSE
CALCUTTA

J. VAN EMDEN
THE HAGUE

H. W. FRINK
NEW YORK

A. A. BRILL
NEW YORK

S. FERENCZI
BUDAPEST

E. OBERHOLZER
ZURICH

O. RANK
VIENNA



LONDON AND VIENNA:
THE INTERNATIONAL PSYCHO-ANALYTICAL PRESS
BOSTON: RICHARD G. BADGER THE GORHAM PRESS

THE INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS
is issued quarterly, the four parts constituting a volume of about
500 pages. Besides Original Articles, Abstracts and Reviews, it contains
the Reports of the International Psycho-Analytical Association, of which
it is the Official Organ.

SUBSCRIPTION RATES

30s. per Volume of Four Parts

To be addressed by post to
THE INTERNATIONAL PSYCHO-ANALYTICAL PRESS
57 Weymouth Street, London, W. 1.

It is particularly requested that cheques and postal orders should be made
payable to 'The International Psycho-Analytical Press' and crossed.

AMERICA

\$6.00 per Volume of Four Parts

All Subscriptions in America to be addressed to

RICHARD G. BADGER
THE GORHAM PRESS

194 Boylston Street
Boston 17

The Subscription Rate to members of the International Psycho-
Analytical Association is in all cases two thirds of the above.

*The Journal is obtainable by Subscription only, the parts not being
sold separately.*

Manuscripts and editorial communications should be sent to Dr. Ernest
Jones, 81 Harley Street, London, W. 1.

Correspondence relating to translations should be addressed to the
Translation Editor, Mrs. Joan Riviere, 10 Nottingham Terrace, London,
N. W. 1.

Manuscripts should be type-written and a copy should always be
retained by the author.

Authors will understand that translations of their articles may be
published in the *Internationale Zeitschrift für Psychoanalyse* or *Imago*
if thought suitable.

Authors of Original Articles receive 25 reprints of their work free;
if more are required, this should be clearly indicated on the manu-
script.

THE INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS

VOLUME III

DECEMBER 1922

PART 4

A CONTRIBUTION TO THE STUDY OF ARTISTIC PREFERENCE

BY

J. VARENDONCK

GHENT

Perhaps this essay had better be called a contribution to the psychopathology of every-day life; for it is based on the experience of two healthy people who were not happy together—a matter of common occurrence. The man, a close friend of mine who became interested in psycho-analysis as an amateur, allowed me to use his unfortunate circumstances for scientific investigation.

Their married life had been a succession of quarrels and reconciliations, of which neither husband nor wife was able to give an explanation, for they had—at least during the first years of their marriage—no serious grievances against each other. For us it will suffice to know that they both carried in their inner selves two contradictory feelings: the wife had accepted her suitor out of love, no doubt, but she regretted her marriage the second day after the wedding because she saw she had made a mistake from the material point of view. It is this initial regret that developed in time into hostility thanks to the ignorance of the husband who rubbed her the wrong way. For although he was quite unable to explain his wife's lack of tenderness and solidarity, he felt it very keenly, became very excitable and insulted his wife, wounding her pride whenever he got into a temper, immediately to regret his anger and to try to make up for it. In that way he slowly estranged his wife from him.

The result of this situation was that both husband and wife developed a hate for each other, of which they became more



and more conscious. Still, at the same time they were both craving for love and the analysis to which I have submitted the husband has proved that his second self still expected from his wife the satisfaction of his love-hunger, long after he had begun to despise her consciously. Hate and love were thus in conflict in his soul and there is no doubt that such was the case with his wife as well. These feelings came to expression in the songs these two people used to sing together, for they were musical, and they often took to singing together, the husband accompanying at the piano, at least in their quiet days.

Moreover the husband used to make his children sing, and even the melodies he taught them correspond to his secret worries, as will be seen. The study of their songs is of especial interest to us here, for, without being aware of it, the couple only sang such as betrayed their innermost feelings. These sentiments can be traced back from the texts alone, and for that reason I have given up my first idea of communicating the husband's autobiography which he wrote for me, from which there could not remain the slightest doubt as to the interpretation of the poems. But the short analysis of the songs has been undertaken with his assistance, and the knowledge acquired in this manner is quite convincing. For that reason the reproduction of the man's confession is not strictly necessary, especially for readers acquainted with day-dreaming.

The only points to emphasize in the history of this unhappy marriage are that the husband's phantasies were mainly provoked by the following feelings: first of all, he wished his wife dead. This is how he describes it in his own words: 'For years I have had a habit, which has often caused me to reproach myself and call myself a fool: whenever I met another woman, the first idea that arose in my mind was "Would she be the right wife for me?" And immediately I started wool-gathering, even while keeping up the conversation; at other times this mind-wandering overtook me, sometimes with persistence when I walked in the street, or whenever my conscious ego was not fully occupied. The theme of these phantasies was always the same: I analysed the advantages and disadvantages which a hypothetical marriage with the woman in question would offer, and at the conclusion, that is when I became aware that my ideas were running away with me, one of the last ideas of the chain would be: "Impossible, you silly fool, you *are*

married and will remain so till you die, for your wife has a stronger constitution than yours and she will outlive you". My failure to sever the bonds that united me to my wife affected my day-dreaming, which I only found out after I had become acquainted with psycho-analysis. My fancies became more obsessive and continuous, together with new ones in which I imagined my wife had died through an accident. All possible sorts of accidents were thus considered in turn, and I remember with horror that my egoistic desires took me so far as to review many means by which I could contrive an accident to bring about the death I unconsciously wished. These criminal phantasies often proved very clever and diabolic. I dreamt several times that I took her on the river in a small boat; through a brusque movement of mine I caused us both to fall into the water and as I can swim I let her drown, and cried for help only when she had gone under. Or I dreamt that she had a fainting fit as she used to have after a violent quarrel; I then kept over her face a wet towel that adhered to the floor so as to cut off the air completely and so asphyxiated her without leaving any trace of my crime. Or I fancied I looked up the secrets of the preparation of the poisons of the middle ages that are said to leave no traces. Or else I imagined I possessed the wishing power of the fairy-tales, and my first wish was to be rid of her. These involuntary products of my fancies greatly perplexed me and were the cause of much self-reproach. Convinced as I was that they were another proof of my bad [and even criminal character, they certainly predisposed me to forgiveness for my wife's short-comings.]

After this introduction we shall examine first a few songs connected with the hate-complex.

The death-wishes which provoked the criminal and other phantasies that have been described are represented in his usual songs by the following:

1. DE PROFUNDIS

Eh gai, gai, gai, de profundis
 Ma femme a rendu l'âme
 Eh gai, gai, gai, de profundis
 Qu'elle aille en paradis.
 A cette âme si chère
 Le paradis convient
 Car d'après ma grand'mère
 De l'enfer on revient.

Ah gay, gay, gay *de profundis*
 My wife has rendered her soul,
 Ah gay, gay, gay, *de profundis*,
 May she go to Paradise.
 For this soul so dear
 To Paradise belongs
 For according to my grandmother
 From hell one may return.

The poem is by Béranger (1780—1857), one of the best song writers, especially in the satirical vein. The melody is in F flat, but light, and in a quick tempo. *De profundis* are the opening words of a hymn of the burial rite in the Roman Catholic Church. The word 'hell' is not taboo on the Continent.

It would be untrue to say that the singer was wholly unconscious of the symbolical meaning and the relation it bore to his secret death-wishes; but neither did he frankly and consciously take them for death-wishes. During the performance he experienced a pleasant feeling which he explains to-day by the circumstance that they allowed him to exteriorize his innermost desires in a way that did not hurt anybody, nor his own sense of conventions. They permitted him to play with his feelings as it were, for he sang them only when he was quite cheerful. He understood in his inner self that they applied to his wife, but only during our analysis did it strike him for the first time that they corresponded with the criminal phantasies which he has described in the first part of this essay.

In another song '*Margoton va-t-à l'eau*' there is simply a question of a girl who went to fetch water with a pitcher and fell to the bottom of the well. Although there is no direct question of the death of a wife as in the previous song, it had, however, a deep meaning to the subject as he declared himself: 'When I came to the line "she fell to the bottom" it was as if in my imagination I saw my own wife fall to the bottom, the more so as the text was illustrated and one of the images represented Margoton falling head downwards. But I never had the vision as distinctly as when I sing the melody now. Moreover I fancy now that whereas I had a vague picture of her falling, I never looked into the open space, nor did I in my imagination make any attempt to pull her out of it.'

I add to this remark the reflection how curious it is to observe that in the whole song there was only one detail that attracted the subject's attention, namely the above one. It is as if for him the rest of the text did not exist, this one peculiarity filling up the whole melody, covering up all the rest which was not consciously perceived, so to speak. This behaviour reminds me of those passionate people who in a discussion hear only one word, that which touches them, and who are deaf to all other arguments; or of patients suffering from some obsession or other. Sometimes the obsessing wish to be rid of the woman who spoiled his life did not take an unconsciously criminal expression as is illustrated by:

2. MONSIEUR DUMOLLET

Bon voyage	A safe journey
Cher Dumollet,	Dear Dumollet,
A Saint Malo débarquez sans naufrage.	Disembark without shipwreck at Saint
Bon voyage	Malo.
Cher Dumollet,	Bon voyage
Et revenez si le pays vous plaît.	Dear Dumollet,
Si vous voulez voir le capitale,	And come back if the country pleases
Méfiez-vous des voleurs, des amis,	you.
Des billets doux, des coups de la	If you want to see the capital,
cabale	Distrust thieves, friends,
Des Pistolets et des toricolis.	Love-letters, blows, intrigues,
Bon voyage	Pistols and stiff necks.
Cher Dumollet,	Bon voyage
Et revenez si le pays vous plaît.	Dear Dumollet,
	And come back if the country pleases
	you.

This is a traditional song as the above one. Both are ditties our subject had taught his children. He used to take them on his knees and they would sing while he accompanied them on the piano. (These songs are to be found in the fine collection of traditional songs *Chansons de France pour les petits Français*. Plon-Nourrit & Cie., Paris). But although he was only in the position of a listener his fancy became active as we gather from these reflections: 'I am quite sure at present that my second self understood Mrs. X. for M. Dumollet, and that it even inwardly changed the last verse to "Please do not come back any more"; in other words I unconsciously identified Dumollet with my wife and in my inner self altered the words so that they suited my secret wish. But of this alteration I was more or less aware, for it used to bring a smile to my lips.' Let us add that both *Margoton va-t-a l'eau* and *Monsieur Dumollet* are songs which used to obsess our subject.

We may parallel this observation with another one which I made from myself and communicated elsewhere: 'I was standing on the platform of a tram-car in my own town when I saw, without giving it my attention, a big advertisement on a wall, the sense of which I faintly realized, but not sufficiently well to be able to reproduce its wording exactly. The advertisement (translated) ran thus: "Beers of the Brewery Belgica, C. S." When the tram had gone five hundred yards farther, I became aware that I was humming a song and that I was at the same time wool-gathering. The text

subject was able to detect them himself, after only a short introduction into psycho-analytic literature. The subject interprets this air in the following way: 'Whenever I sang, as soon as the technical difficulties were overcome, I used to divide my attention between the performance and my preconscious thoughts. Only formerly I did not know that. Neither did I suspect that the text of the songs had such importance for my choice as now appears after analysis. On the contrary, I have always been of the opinion, although I was never called upon to express it, that the music alone guided my selection; for although my ear is very good, I have no voice, so to speak, and I chiefly play pianoforte music. To-day I am perfectly aware that at the same time as I was singing a phantasy started in my inner self, and ran parallel to the text, concerning itself with the non-realized hopes and promises of our courting, and with strivings for fresh resolutions of mutual love and forbearance.' The man hoped, indeed, that when he had won more distinction in life his wife would alter her views about him, and this unexpressed hope probably constituted the incentive which, as he stated himself, turned him into a hard worker.

The next verses are from Alfred de Musset:

4. NINON

Ninon, Ninon, que fais-tu de la vie?	Ninon, Ninon, what dost thou make of life?
L'heure s'enfuit, le jour succède au jour.	The hour flees, day follows upon day.
Rose ce soir, demain flétrie,	Rose this evening, withered to-morrow
Comment vis-tu, toi qui n'as pas d'amour?	How dost thou live, thou who hast no love?
Aujourd'hui le printemps, Ninon, demain l'hiver.	To-day is the spring, Ninon, to-morrow the winter.
Quoi, tu n'as pas d'étoile et tu vas sur la mer?	What, thou hast no star, and thou goest on the sea?
Au combat, sans musique, en voyage sans livre?	To the battle without music, on travel without a book?
Quoi, tu n'as pas d'amour et tu parles de vivre?	What, thou hast no love and thou speakest of living?
Moi, pour un peu d'amour je donnerais mes jours,	I, for a little love I would give my life,
Et je la donnerais pour rien sans les amours.	And I would give it for nothing without the pleasures of love.
Qu'importe que le jour finisse et recommence,	What does it matter that the day ends and recommences,

Quand d'une autre existence le coeur est animé?	When of another creature The heart is full.
Ouvrez-vous jeunes fleurs. Si la mort vous enlève,	Go open, young flowers. If death takes you away,
La vie est un sommeil, l'amour en est le rêve.	Life is sleep, love is its dream. And you will have lived if you have loved.
Et vous aurez vécu, si vous avez aimé. Ninon, Ninon, que fais-tu de la vie?	Ninon, Ninon, what dost thou make of life?
Comment vis-tu, toi qui n'as pas d'amour?	How dost thou live, thou who hast no love?

The subject interprets this text as a preconscious reproach to his wife, but of course she did not catch its hidden meaning any more than her husband. She used to sing it also and she also probably identified herself with Ninon as well as he. He meant: 'What are you making of your life and of mine? We are always quarrelling and can never get settled in peace. Are you not hungering for love, just as I am? I want to be your star, your music, your book. What we are doing now is not living. We shall soon both be old without having experienced joy. As for me, I am prepared to do anything to win your affection. And you, too, are unhappy. Why cannot you love me?'

Other songs were more open declarations of love still; only the woman whom they were meant for did not understand them; neither did the singer know that he was giving himself away. This seeking about in the dark of two creatures, who at the same time loved and hated each other blindly, is not without its pathos.

At a certain moment the husband left his wife, but although consciously he hated her, his second self regretted her, and he betrayed his innermost feelings—unknown to himself—through his preference for songs to which he gave a personal interpretation, quite appropriate to his own case. Here is an example of this series:

5. WHEN IRISH EYES ARE SMILING

There's a tear in your eye
And I'm wondering why,
For it never should be there at all.
With such power in your smile,
Sure a stone you'd beguile,
So there's never a teardrop should fall.

When your sweet lilting laughter's
 Like some fairy song
 And your eyes twinkle bright as can be,
 You should laugh all the while
 And all other times smile (*sic*)
 And now smile a smile for me.

Chorus

When Irish eyes are smiling,
 Sure it's like a morn in spring,
 In the lilt of Irish laughter
 You can hear the angels sing.
 When Irish hearts are happy
 All the world seems bright and gay.
 And when Irish eyes are smiling,
 Sure they steal your heart away.

Reflections of the subject: *There's a tear in your eye*: When I sang this verse I used to fancy my wife regretted what had happened and regret on her part I had always been looking for as a token that she would change her hostile attitude towards me and try to please me. Those tears my illusion put in her eye (and I am not sure whether I did not faintly see her sad face before my mental eye during the performance) were to me a token that she was longing for me as I was secretly longing for her, and that everything would still come right again.

With such power in your smile, etc.: recalled to me the captivating charm of my wife. For I never ceased to admit that she was a charming woman who bewitched everybody with whom she came into touch. Only her secret hate of me (which I was unable to perceive and interpret before) prevented her displaying her charm on my behalf. And just this I made the greatest reproach: she spent her loveliness on strange men instead of trying to attract me who loved her so deeply. During this song, in short, I fancied my wife had decided to bewitch me and I thus got my most secret wish realised in my imagination: she was—thus ran my illusion—going to *smile a smile for me*. Is it a wonder I liked this song, which gave me the illusion that my wife was finally going to '*steal my heart away*'?

If we now sum up the results of the different analyses—I mean of the different 'latent contents', the poems being the 'manifest contents'—we find that the complexes of our subject have led

him to recognize his wife in the following symbols: Béranger's wife, Margoton, Monsieur Dumollet, the poet's sweetheart in *Tu me disais*, Ninon, the Irish girl,—and we might add to it the training ship *Belgica* as a symbol for a person. (I shall not insist here on the symbol voyage = death.)

In some cases the relation between the subject's wife and the character in the song is faintly perceived by the singer-listener; in other cases this perception is altogether absent. In the first case he is not shocked by the identification because he has an ever ready excuse: 'It is only a game after all.' We know that this is only a pretext, a euphemism, or to state it quite plainly, a lie, rendering the illusion possible, preventing the conscious ego from becoming aware of the seriousness of the case, from unearthing the repressed complex and thus causing pain. I sustain the thesis that the same lie is at the bottom of such symbolism that is too obscure for the conscious self to get any warning at all of the identification that is proceeding irrationally beyond the threshold (as in Monsieur Dumollet). I take it also that the lying process leading to the deception of the censorship (because the identification is based on analogies too absurd to be recognized by the second system) is a constant factor of unconscious symbolism. This is not the occasion however for developing this point of view and I must be satisfied with mentioning it here. For I simply meant to call attention to the fact that the study of the songs a musical person prefers may lead to the detection of his repressed feelings as safely as the other ways followed by psycho-analysts for the discovery of the contents of a person's unconscious. I express this still otherwise by saying that the choice of songs is determined by the singer's complexes, but without his becoming aware of the hidden uniformity of his preference.

I hope that this selection of five songs, interpreted by the subject, will have brought the conviction of truth. They undoubtedly constitute curious evidence, to say the last about the diverse feelings of the two sufferers, and throw a strange light upon the reasons for their predilections. As stated already, they afford a basis that will allow us to test the subject's interpretations of his wife's musical preferences. In her case, however, the songs are as transparent as her husband's. I had better not anticipate, but let the texts tell their own story; still, I should point out that every song alludes to her reveries, which may thus be reconstructed to a certain

extent; anyhow they allow us to infer that her phantastic ideations must have been extremely abundant. I reproduce first the example which constitutes the replica to those through which her husband vented his wish to be rid of her.

6. IL FAUT NOUS DIRE ADIEU

Il faut nous dire adieu, belle, qui me
fut douce,
Ne nous séparons pas comme deux
ennemis.
Il neige sur nos coeurs, voici la lune
rousse,¹
Le banquet est fini, demeurons bons
amis.
Puisque nos bras sont las de nos folles
étreintes,
Que nous trouvons amer le baiser qui
fut doux,
Sachons nous éviter la misère des
feintes,
Les reproches amers, et les comptes
jaloux;
Allons, si tu le veux, faire un pèlerinage
Au bois, ombreux témoin de nos
belles amours.
Nous irons enlacés comme un jeune
ménage,
Nous donnant des baisers, ainsi qu'aux
plus beaux jours.
Il faut nous dire adieu etc. demeurons
bons amis.

We must say good-bye to each other,
beautiful one, once so sweet to me.
Let us not separate as two enemies.
It snows upon our hearts, here is the
red moon.
The banquet is over, but let us remain
good friends,
Whereas our arms are tired of our
foolish embraces,
As we find bitter the kiss that once
was sweet,
Let us spare each other the misery of
dissimulation,
The bitter reproaches and the jealous
explanations.
Let us, if you like, go for a pilgrimage
To the wood that was once the shadowy
witness of our splendid love.
We shall walk with our arms round
our waists like a young couple,
Giving each other kisses as in our
happiest days.
We must say good-bye, etc. Let us
remain good friends.

I think I am entitled to consider this as a replica to *Bon voyage, cher Dumollet*. But something more should be said about it. So well does the text represent the feelings of the lady that when the divorce had been pronounced against her, she wrote to her former husband she was not cross with him, and has since applied to him as to a 'good friend'.

Next I will communicate a song which will throw as much light upon her mental life as did the study of her husband's songs.

¹ *La lune rousse* begins in April and is often accompanied here by frost and cold, and dry winds which shrivel up the blossoms. Figuratively, the expression is used in French for the period of matrimonial life which is marked by quarrels and disagreements in opposition with *lune de miel*.

7. SERMENTS D'AMOUR FOLIE

Dans notre lit d'amour
Embrassons-nous encore.
Aimons-nous tout un jour
Mon amant, je t'adore.
Si l'heure du désir
Au ciel s'annonce brève,
Grisons-nous de plaisir
Avant qu'il ne s'achève.

Refrain

Serments d'amour, folie,
Le coeur est inconstant.
Profitons du moment
Qui nous lie.
Serments d'amour, folie,
Le bonheur ne dure qu'un moment.
A l'idole jolie
On rêve bien souvent.
Le temps passe, on oublie
Serments d'amour, folie.

In our love-bed
Let us embrace each other again.
Let us love each other a whole day,
My lover, I adore you.
If the hour of the desire
Is announced by the sky for a short
one,
Let us get drunk with pleasure
Before it is over.

Refrain

Vows of love, folly.
The heart is inconstant.
Let us take advantage of the moment
Which unites us.
Vows of love, folly,
Happiness only lasts a moment.
Of the pretty idol
One dreams quite often.
Time passes, one forgets.
Vows of love, folly.

The knowledge we have acquired through the previous interpretations allows us to agree with the husband's opinion, namely, that this song corresponds also to the day-dreams of a disenchanted woman, whose happiness never lasted more than one moment. Therefore her principle is not to believe any more in vows of love; the heart is inconstant. Still it is very probable that the poor creature's conscious self was not so pessimistic and cynical as her preconscious ego, for the husband asserts that she sometimes gave proofs of her struggle to become a better wife and to meet him half-way. Only she could not master her second self that ran away with her, just as it does in the case of neurotic patients.

Here is another song betraying the same undercurrent of feeling:

8. FASCINATION

I.

Je t'ai rencontré simplement
Et tu n'as rien fait pour chercher à me
plaire.
Je t'aime pourtant
D'un amour ardent
Dont rien, je le sens, ne pourra me
défaire.

I.

I have simply met you
And you have not done anything to
try to please me.
Still I love you
With an ardent love
Of which nothing will free me.

Tu seras toujours mon amant
Et je crois en toi comme au bonheur
suprême.
Je te fuis parfois mais je reviens quand-
même,
C'est plus fort que moi: Je t'aime.

You will always be my lover
And I believe in you as in supreme
happiness.
I avoid you sometimes, but never-
theless I come back.
It is stronger than I: I love you.

2.

Lorsque je souffre il me faut tes yeux,
Profonds et joyeux
Afin que j'y meure.
Et j'ai besoin pour revivre, amour,
De t'avoir un jour,
Moins qu'un jour, une heure.
De me bercer un peu dans tes bras
Quand mon cœur est las,
Quand parfois je pleure.
Ah, crois-le bien, mon chéri, mon aimé,
mon roi,
Je n'ai de bonheur qu'avec toi.

2.

When I suffer, I want your eyes,
Deep and joyous
So that I can die in them.
And I want for reviving, love,
To have you one day,
Less than one day, one hour.
To lull me a while in your arms
When my heart is sick,
When sometimes I weep.
Ah, believe me, my darling, my beloved,
my king,
I am only happy with you.

3.

C'est toi l'ami, quand est mort l'espoir,
Dont on rêve un soir,
Et que l'âme implore . . .
L'ami fidèle et jamais constant
Et le seul pourtant
Qu'une femme adore.
Sous tes baisers
Les chagrins passés
Sont vite effacés
Et l'on s'aime encore . . .
Ah, crois le bien, mon chéri, mon
aimé, mon roi,
Je n'ai de bonheur qu'avec toi.
Reviens-moi,
Reprends-moi . . .

3.

You are the friend when hope is dead,
Of whom one dreams one evening,
And whom the heart implores . . .
The true friend, and still never faithful
And notwithstanding the only one
Whom a woman adores.
Under your kisses
The past chagrins
Are soon wiped out
And we love each other still . . .
Oh believe me, my darling, my beloved,
my king,
I am only happy with you.
Come back to me,
Take me back . . .

I do not think a passionate poem like this needs much comment. Her hunger for love, at least for love that she could respond to, appears in this song, as it shows her inclination for day-dreaming (*l'ami dont on rêve et que l'âme implore*), which brought her the satisfactions that real life refused to her. Indeed *Fascination* sounds almost like the obsessing day-dream of a human being craving for affection and erotic experience. Anybody who has built

'castles in the air' (and who has not?) will be able to understand the soft emotion that overcomes one in an erotic fancy. Such must have been the kind of complex revived in the lady whose songs are all about dreaming with open eyes.

I do not care to let the reader think that the choice of the few songs we are able to reproduce and comment on here, in a limited space, is the result of pure chance: the songs have been selected from a collection of over two hundred, and nearly all of them centre about the above complexes. Moreover I adduce below some more evidence in favour of the present point of view. But the following examples are at the same time intended to provide material for the thesis that songs simply provide the singer as well as the listener with the occasion for carrying on unawares the play of the fancy that is inaugurated with children's games. There is only one important difference: when the child is playing we know that his phantasy is given free rein. At musical performances the adult does not let us guess—nor is he himself aware—that his phantasy too is given free rein, that the illusory power of his childhood is again active under or near the threshold, but it is the task of psycho-analysis to lay bare the mechanism hiding this mental process from the subject's own view. However as this essay is not meant to be theoretical let me communicate facts again.

In the course of the conversations with my subject with the purpose of throwing some light on the aesthetic problem I am trying to make a rough sketch of in these pages, a curious fact came to my knowledge: When his little daughter was seven years old she was very fond of this cradle song:

LE PETIT NAVIRE

(version Delmet)

Il était un petit navire,
La belle histoire que voilà.
Dormez, dormez donc,
Tire lire
Lire lire, lire lonla.

Allons dormez, mon petit homme
Dans notre lit aux rideaux bleus,
C'est l'heure de faire un bon somme
Endormez-vous, fermez vos yeux.

THE LITTLE SHIP

There was once a little ship
—A fine story this—
Sleep, sleep,
Tire lire,
Lire lire, lire lonla.

Come, sleep, my little man
In your bed with blue curtains.
This is the time to have a good nap,
Sleep, close your eyes.

Il faut dormir pour être sage,
Dormez à ma belle chanson.
Car vous savez, selon l'usage
Ce qu'on fait d'un méchant garçon.

You should sleep to be good,
Fall asleep to my pretty song,
For you know what is usually done
To a bad boy.

On met en mer, sur un navire,
L'enfant méchant, qui ne dort pas.
C'est en vain qu'alors, il soupire,
Dors ou sinon, tu partiras.

They put on the sea in a ship
The bad boy that does not sleep.
His sighs are in vain then,
Sleep lest you have to go away.

Au bout de cinq à six semaines,
Les vivres manquent, tu sais bien,
Les côtes sont encore lointaines,
Que devenir, on n'a plus rien.

After five or six weeks
Food runs short, you know it,
The coast is still far off,
What will become of them, nothing
remains.

Mais on tire à la courte-paille
Pour savoir qui sera mangé,
Rien qu'en y songeant, je tressaille,
Le sort choisit le moins agé.

But they draw lots
To know who shall be eaten.
The simple thought of it makes me
tremble,
Fate chooses the youngest.

Ce serait toi, chéri, dors vite,
Dors vite pour ne pas partir.
Comme un oiseau frileux au gîte,
Dans ton bon lit il faut dormir.

It would be you, darling, sleep soon,
Sleep soon so as not to go.
As a chilly birdie in the nest
You should sleep in your warm bed.

Allez-vous-en, petit navire,
L'enfant dort, il restera là.
Dormez, dormez donc, tire lire,
Lire, lire, lire lonla.

Go away, little ship,
Baby sleeps, he will stay here,
Sleep, sleep, tire lire,
Lire lire lire lonla.

It now happened that every time the child sang this lullaby she burst into tears at a certain moment, so that the performance had to be interrupted till the crisis was over; and then the song was resumed where it had been broken off. But the girl always declined to tell the reason of her crying, and still it was obvious that she did not weep for grief: when the turn of *Le petit Navire* was arriving the father passed over several pages at a time so as not to remind the child of the song that caused her tears. But she always noticed the trick and insisted on singing the lullaby.

To-day the little girl has become a young lady engaged to be married quite soon. But she is still as fond as ever of her *petit Navire*; she even knows three different readings of it. Her predilection for cradle songs has induced her to learn a couple of dozen, but this amount does not strike her for her collection

comprises more than two hundred songs. And still this preference of hers is not without a hidden meaning, as I am able to show.

Being asked of late the reason of her crying when in her childhood she used to sing *Le petit Navire* she wrote as follows: 'During the first verse I saw a little pink baby in a cradle and the mother beside it, rocking it to and fro while bending over it and singing. In the last verses, as it was not possible that the baby should be a cabin-boy (it did not occur to me that it could be anything else but a cabin-boy) he became a little fellow of seven or eight years old. And then a lump rose in my throat at the words

C'est en vain qu'alors il soupire,
Dors ou sinon tu partiras.

It was not the fact of being eaten that appalled me, but the action of "going". Then in the last verse "Allez-vous-en, petit navire" the child would become a baby again in the cradle, with an ivory crucifix at the top. And the mother pressed it in her arms as if it had really come back from a long journey. And then I cried for joy as I pictured to myself the mother's happiness at retaining her child, at not seeing it go away, while she could say

Allez-vous-en, petit navire,
L'enfant dort, il restera là.

whereupon my tears would flow abundantly.'

My curiosity however was not quite satisfied yet with this confession and I asked her why she likes at present *Le petit Navire*. With an ingenuousness as unaffected as charming came the reply: 'Always for the same reason: when I sing that song I think of my little kiddy (*in spe*) and I have always thought of my little baby when I sang it.' Thereupon the father confided to me that for years the adolescent girl used to remain alone in her room for the purpose of sewing in private baby-shirts and garments for her little 'kiddy'. He himself gave her that advice after he had guessed that she had become aware of her wish to become a mother and of the conflict this knowledge provoked in her mind. For the same reason he had encouraged her playing with her doll.

From this we may infer the following: a craving for motherhood—at least in an infantile form—manifested itself in the young child when it was unable still to become aware of it, because it

could neither analyze itself nor understand the problem of procreation; it is thanks to this inability that the instinct of reproduction could provoke phenomena observable for outsiders. The same craving for motherhood in its adult form survives in the young woman with only a few alterations: she has become aware of her feelings and the thoughts they incite; that is why she tries to hide their exteriorizations. But she finds the same satisfaction as in her childhood in the play of her phantasy, either at the occasion of the game with the doll, at the sewing of the baby's outfit, or the singing of her preferred lullabies. The main difference from the observer's point of view between the child and the young woman is a question of hiding.

I take it that in the present case the young lady's sexual need did not take a symbolic nor sublimated form because, thanks to her father's understanding and influence, she could allow the ideations, to which it gave rise, to invade her consciousness so that she could deal there with them in a direct manner, mostly in form of play; sometimes though they provoked tears of sorrow and despair, when the would-be mother got tired of awaiting the nuptials. Both pleasure and grief however provoked manifestations which are simply different ways of abreaction, or else the bringing into activity of different safety valves.

I started this argument with the aim of demonstrating that the preference of the cradle songs of the young woman is exactly as determined by her repressed feelings, by her secret wishes as are those of both her father and mother. I hope I have carried my point.

This study of the influence of phantastical thinking upon artistic preference is the first, as far as I know, to be undertaken upon individuals who, from a medical point of view at least, enjoy perfect mental health. For that reason it would be dangerous to draw general conclusions and I shall not go further than to offer a few remarks, hoping that others will take up the subject and bring us new knowledge.

I first of all lay stress on the circumstance that, according to the autobiographer, he has at no time been aware of the close relation that exists between his musical predilections and his affective complexes, and such will undoubtedly also be the case for his wife. As to the latter it will not be extreme to suggest that had her opinion been asked, she would have regarded it as nonsensical

that her secret thoughts and phantasies should be inferred from the texts of her favourite songs. We may admit that both singers were not, or at the most were only very dimly, aware of the fact that all the songs they liked best expressed their own secret wishes.

But then there is a question that arises immediately. Knowing that such repressed wishes existed and were very often active in the preconscious, knowing also that they sang with full consciousness texts that directly applied to them, we may ask ourselves how it came about that this intimate relation remained hidden from their awareness. Normally indeed, as soon as an idea arises in our preconscious which corresponds with a conscious pre-occupation, with an admitted wish, we are immediately warned of this ideation by what is called an intuition. The relation between the two aspects or the two ways of functioning of our psychic apparatus is usually established spontaneously, and I have tried to demonstrate elsewhere that it is one form or another of the affect of discovery, 'the feeling of *eurêka*', which performs in this connection. In the present case, on the contrary, the contents of the conscious and the preconscious, of affective and of intentional ideations, are strictly kept apart, so that we may ask ourselves what is the psychic mechanism that performs this rôle of acting as a screen between the two forms of intelligence.

In my opinion the possibility of keeping phantasy and reality, or the conscious and unconscious selves apart, is due to the mechanism of lying, which, like all other mental processes was an unconscious operation before man learned to apply it intentionally. In my study on day-dreams I have shown that our preconscious often makes use of lies for the convenience of the conscious ego, e.g. in allowing one to continue to sleep in the morning. The same may be said of the alterations which the perceptions of reality undergo in Freud's indulgence-dreams (cp. the one of the burning child) although in these cases the lying process is not so obvious as in my day-dreams. Similarly I shall here attempt to establish that the relations, which in normal circumstances arise spontaneously between the reactions of the outer world and the contents of the preconscious, are side-tracked by means of lies, so that the passing of the repressed complexes across the threshold is prevented and avoided. (When the songs are sung even by the subject they are still registered as occurrences of the outer world, because they reach the psychic apparatus through the sensitive organs).

In his autobiography the subject emphasises his own defects. Would it not seem more natural if he had sought to excuse himself by laying stress on the shortcomings of his companion? He admits that he has a bad character, although I, who know him intimately, can vouch that this is not so. He addresses reproaches to himself for his excitability and ill-humour. He avows to himself that he does not possess the talent for exteriorizing his feelings. In short, he puts a great part of the blame upon himself.

Simultaneously he seeks in his inner self to excuse his wife's behaviour. He takes over a great part of the responsibility for his wife's faults: if he had better understood her, so he argues in his phantasies, he would not have left her. He tolerates the presence of other men, with the intention of procuring her secondary sexual satisfaction, which he thinks he keeps from her because he is too much absorbed by his labours. These and the other excuses invoked on her behalf in the autobiography are nothing else but forms of self-deception. They have for consequence an attenuation of the strength of the affective accent of his painful recollections; the remembrances which the circumstances of his daily life come to revive in an irresistible way become more bearable. Therefore repression is less necessary; we may suppose that complete repression, i.e., oblivion, is unobtainable because the presence of his wife is a cause of continuous revival of the distressing past. But the subject does not feel its necessity, for as with neurotics and hysterics, the attenuation he has obtained allows him to play with his feelings. They are exteriorized through his songs without passing through his consciousness, in a manner comparable to the unconscious abreaction of affective complexes in movements, in muscular contractions whose true meaning escapes the notice of the censor.

The subject's preconscious lies are shifted as it were between the painful contents of the unconscious and reality (the songs) so that the affective material acquires another character which does not any longer attract conscious attention. In other words the lies cause a shifting of the affective accent. The faults of the wife, the wounds of amour-propre, are less felt, are deprived of their disturbing power, are partially forgotten, and a new possibility arises: that which cannot be entirely repressed may be looked at in another, less distressing light. Indeed we shall be allowed to consider the songs we have analysed as symbols for the affective

state of the singer's unconscious. Symbolism in this case seems to be the consequence of a compromise arrived at without the conscious intervention of the subjects. It looks here as if *symbolisation were an alternative to repression when the latter becomes impossible*.

This deduction is very tempting and I shall try to find out whether it suits the other circumstances of the case. In the autobiography the husband states that after a year and a half's separation he was able to idealize his wife again. On being asked what he meant by that expression, he explained that as time went on he had forgotten all he had suffered with her. He did not recollect any longer—at least instantaneously—any of the wretched scenes that had occurred almost daily during the past years; he had perfectly repressed them. From the other side in his phantasies he laid stress upon her qualities, the ones which she displayed so bewitchingly in the presence of other men and which he wanted so badly to turn towards the satisfaction of his own cravings. We conclude from this that his idealisation was rendered possible by a successful repression and we notice the absence of any symbolisation.

On the contrary when the facts that had come to his knowledge were beyond the power of oblivion, of repression, we can still observe the same tendencies of the subject active as in former years: the wish to adapt to circumstances, to make the best of it, in short to win his wife's love. But where repression had become impossible symbolisation made its appearance.

If it be true that the best-loved poets have been those whose affective life has been the most unsatisfactory, because their libido has never been satisfied adequately, my theory that symbolisation is an alternative for repression gets support from that quarter also. Symbolisation would then simply be a means of economy. It seems an expression of the least effort. If my point of view is admitted this is a fact which further inquiries into the problem will have to take into account. Here, however, I cannot deal further with the question although the subject is not exhausted.

Finally I wish to emphasize my starting-point once again. In this essay I have attempted to prove that the songs of this married couple betray a tendency to play mentally with painful or forbidden recollections which are not meant for communication; this is characteristic of all psychopathological cases. This playing is especially evident in No. 1 (of the husband) and No. 8 (of the wife), although the same character is traceable in all the songs.

The songs numbered 3 and 4 (of the husband) chiefly express regret, but it is not of a despairing nature. Their full significance can only be grasped when we bear in mind that all the others (1, 2) of the husband and 6, 7, 8, (of the wife) represent the realisation of their secret wishes exactly as do dream pictures. Therefore I think that *the common characteristic of all these songs is that they rendered it possible for the second selves of the singers to enjoy a mental play in which their secret wishes were represented as realized*, and it is highly probable that therein lies the secret of the singers' enjoyment, the reason for their predilection. Their second selves recognize secretly, without awareness, the representation of their own phantastic thinking processes.

TOBACCO AND THE INDIVIDUAL¹

BY

A. A. BRILL

NEW YORK

Development in the human being manifests itself in a progressive growth and exercise of all senses. As the individual grows older the senses must correspondingly become more acute. In observing any child, one can clearly see how it constantly exercises all its senses. It is fascinated by light and color; it loves sounds of all kinds; it exercises its sense of smell and there is nothing within its reach that it does not wish to touch and taste.

All animals at first evince a very simple and crude mechanism for the taking of nourishment. Young mammals at first subsist on the simplest diet of milk furnished by the mother, but as they grow and develop they make themselves more and more independent of this form of food, and the nourishment then becomes of a more general kind. We usually classify animals as carnivorous, herbivorous or omnivorous. The last is probably a product of necessity as well as civilization. It may also be assumed that, like in the individual, everything was very simple to start with in the race, and became more and more complex as time went on. Be that as it may, in a state of nature, every animal finally settles down to one definite form of nourishment. Every species subsists on some special type of food. That this type of food can be varied is well known. We know, for instance, that the anthropoid monkeys although primarily frugivorous, devouring very little organic matter, soon learn to enjoy any form of food, they can even be taught to drink and eat food that is at first very obnoxious to them. The highest form of animal organization, modern man, shows the greatest complexity and generality in this regard. No one is considered civilized unless he is very versatile in his tastes for all sorts of foods and dishes, regardless of their nutritional value. This, like all other habits,

¹ Read before the Bergen County Medical Society, April, 1922.

had to be developed through training. No child takes at first kindly to any form of food, whether the mother thinks it is good for it or not. Having subsisted on milk, it distrusts every other food that does not look and taste exactly like milk; gradually, however, it takes different foods and not only becomes used to them but finds them necessary. In other words, taste may be developed through training. I dare say that a savage African would not at first take kindly to any of our table d'hôte dishes, but if he would survive the first few he would soon learn to enjoy them. Stefansson tells us that the Eskimos who have never eaten any salt cannot tolerate it at all, and when he first came to the far north he found it very irksome to eat food without salt, but after having been there for years he can now dispense with salt; not only is it not necessary, but he feels that he is much better off without it.² In his extremely interesting book,³ Leo Miller tells us of some savage Indian tribes which are captured by the whites in order to be forced into civilization. These Indians have never tasted salt, so that the first taste of it is given to them in captivity, at the so-called missions, but they soon develop such an extreme craving for it that it is used by their captors as an alluring premium to keep them under the stress of civilization. Miller tells of Indians who, after escaping from the mission stockades voluntarily returned after an absence of eighteen months, because of their extreme desire for salt. A similar habit formation can be observed in children, who act like savages in the acquisition of habits. I have seen a little boy of seven who suffered from alcoholism, as I have also seen any number of very young boys who enjoyed the use of tobacco. This is particularly seen in the lower strata of society and among semi-enlightened races. I am reliably informed that in our South it is common to see very young boys chew and smoke. Captain Baudesson,⁴ speaking of the use of tobacco among the natives of Indo-China states that 'even the babies eagerly compete for a suck at the stick which serves their fathers as a pipe-cleaner,' and Capt. Ward,⁵ speaking of the same subject states: 'And all, even children smoke.'

One can quite understand the mechanisms of eating, and the pleasure as well as satiation obtained through any form of food,

² Stefansson: *The Friendly Arctic*, 1921, p. 366.

³ Leo Miller: *In the Wilds of South America*, 1918, p. 306.

⁴ Capt. Baudesson: *Indo-China*, p. 21.

⁵ Capt. Ward: *In Farthest Burma*, 1921, p. 153.

but the peculiar thing is that a great many people show a need for certain articles, which in the narrow sense we cannot call nutritious, but which nevertheless seem to serve as a sort of food, or better as a gratification for the taste buds and gastric tract. I refer to chewing and smoking. I have questioned over four hundred men and some women, as to the origin of their smoking, at what age they began, and what their first experience in smoking was. With only three exceptions, no matter when one began to smoke, and I might say that most of them began between the ages of nine and fourteen, no one took kindly to it; in fact, most of the men 'became sick' after the first attempt, but in spite of it, they invariably returned to it and not only became habituated to it but would consider it a calamity to be deprived of it. It is hardly necessary to say that habitual smokers enjoy smoking. It will also interest you to know that smoking not only plays a great part in the individual but also in the economy of the race. I have it from a very reliable source that we consumed over 992 million dollars worth of tobacco in 1920; of this, over 773 millions went for cigars and cigarettes, over 216 millions for chewing and smoking tobacco, and over 21 millions for snuff; this mode of taking in tobacco is largely used by lumber-jacks who not only take it directly through snuffing, but mix it with whisky. It is said to be a very strong, intoxicating drink.

When one delves into the history of tobacco, with the object of studying habit formation, one finds many interesting facts. One learns, for instance, that it was first used by the North American Indians, and introduced into the world by a certain Jean Nicot, from which we have the name 'nicotine'. Without going into the history of the tobacco habit, which in itself is a most fascinating psychological study, we will content ourselves by stating that as soon as the weed was introduced into any continent or country it soon took firm root and no amount of repressive measures could stop its progress. In view of the fanatical outbursts against smoking by present day reformers it will be of interest to hear how the colonists who were initiated into the tobacco habits by our natives took to the habit. Eggleston⁶ states: 'The early law-makers of Massachusetts had sought to put tobacco under ban, or at least to hamper it after the example set in England, where tobacco was forbidden in ale-houses because it was believed to excite a thirst for strong drink.

⁶ 'The Colonists at Home', *Century Magazine* VII., p. 886.

But revered preachers became fond of the pipe, and the restrictions were quite broken down by their examples. Groups of New England ministers were wont to fill a room so full of smoke that it became stifling. Long before the close of the seventeenth century, ladies of social standing in New England 'smoked it' as the phrase ran; and in 1708 one finds the Governor of Massachusetts showing friendly feeling by sociably smoking a pipe with the wife of Judge Sewall.'

We have tried to investigate why the American Indians began to smoke in the first place, and we soon plunged into realms hardly penetrable by psychiatrists. Thus we find, for instance, that smoking was not originally indulged in as a luxury, that it was at first used for religious and secular ceremonials. One authority claims that the native Indian priests used to put themselves into trances in order to have communion with their gods. The Indians, according to one authority (Billing's History of Tobacco) considered the plant a gift from the Great Spirit, for their comfort and enjoyment. In this connection, it may be mentioned that when first discovered in America it was cultivated only by the females of the tribe. According to Faviholt (Tobacco in 1809), tobacco was used in the ceremonies of making war and concluding peace, and the pipe which one used for tobacco was buried with him when he died. Perhaps the most interesting part of it is that tobacco was used by the Pueblos to produce clouds of smoke in order to frighten their enemies. Besides smoking it, it was also snuffed, and some even made concoctions of it and drank it. From what we can gather, after we read all these authorities, the Indians originally used tobacco, not as a pleasurable stimulant, but as a ceremonial. In some cases it served as a narcotic for those who wished to put themselves in communion with the spirits, and was also used at important functions, such as declaration of war and conclusion of peace. We have all read about the 'Pipe of Peace' in our early histories of the United States. I do not think that we venture far when we assume that the tobacco habit was a later development.

In our own modern life, tobacco has played no little part; it is no exaggeration to say that the great majority of males smoke, chew or snuff, and the same may be said of some women. From time immemorial tobacco was supposed to be bad for the physical as well as the moral part of the individual, and disregarding the moral elements one notes that of late years the physical harms have

gradually centered on the nerves. Every neurotic who consults us will ask: 'Doctor, what do you think of smoking?' The patient invariably tells you he smokes so many cigarettes or cigars per day, and wants to know whether he should continue to smoke. My answer usually is: 'If you feel that tobacco hurts you, stop it.' Very few give up smoking for any length of time, some refuse to stop it altogether, but are perfectly willing to reduce it; they claim that it is a necessity, that it is a sedative to them. I have asked many intelligent persons, inveterate smokers, why they smoke and most of them find it at first hard to formulate their feelings about it. They all agree that smoking not only satisfies a certain craving in the mouth, they enjoy the taste of tobacco, but that it also produces a general soothing effect of which all smokers seem to be in need. To quote a typical case: 'I am extremely fond of smoking,' said a learned teacher of mathematics, 'because I like the taste and odor of tobacco and last but not least it calms my nerves and helps me in my work. I feel sure that I would be lost without my cigar or pipe; when I was deprived of smoking as happened on a few occasions at the behest of my doctor, I felt irritable and wretched and acted almost like a drug addict. I thought of disobeying the order and on one occasion actually smoked surreptitiously. I know that I do better work when I smoke or chew my cigar.' A prominent merchant told me that during business depressions he smoked almost twice as much as during ordinary times, and that he knows that smoking helps him in mental concentration.

I have also questioned a number of laborers who spoke in a similar manner concerning their pipe or chew.

Smoking is also used in the expression of neurotic disturbances and in a number of cases determines, as it were, the neurosis. To make myself clear I will cite the following cases:

Some years ago I treated a patient for compulsion neurosis. He was a man of about thirty-five years, who showed a rather severe type of this neurosis, where ceremonials were connected with almost every act of his life. He smoked little, and as far as I could discover, he used it only as a form of self-punishment. He began to smoke at the age of about fourteen, after having gone through the usual experiences of beginners. His father, a very strict and exacting person, though himself a steady smoker, forbade his son the use of tobacco, so that the latter had to smoke in secret. As he grew older and went to college, he smoked moderately, and his father did not

object to it. When his compulsion neurosis developed, he gradually showed the following ceremonial in reference to his smoking: He would suddenly stop smoking altogether, and then he would have, as it were, an attack of smoking and would then smoke a dozen cigars a day and probably a package or two of cigarettes. That usually gave him a great deal of excitement; he feared that tobacco did him a lot of harm, that it gave him 'heart trouble', that it would eventually kill him, but in spite of all these fears, he continued to smoke until some doctor absolutely forbade it. This struggle with tobacco continued in him after he came under my care. When I went into his mental make-up I soon found that his smoking was intimately connected with his compulsions. It expressed both a defiance and a punishment. His father played the central part in his neurosis, and whenever he made an effort to indentify himself with him he would begin to smoke and strive to outdo him. Sooner or later he received a command not to smoke, which he often recognized as coming from his father, and he stopped it for a while, but as he was warned so often by his father and others that smoking did harm, he then resumed smoking as a self-punishment for disobeying his father, and wished all the time that it would kill him or drive him into insanity. When he actually began to feel badly he always consulted a doctor and when the doctor told him to stop he would stop for good. There was no doubt at all that the doctor always stood for his father. The manner of his smoking was quite peculiar; it was a definite ceremonial. The brand of cigars or cigarettes he used depended on the way it was advertised. He invariably bought those cigars which were named after a distinguished personage and rejected all brands of cigarettes whose packing or advertising showed any reference to women. The act of smoking was performed in a definite way. He always picked out the fifth cigar or cigarette, beginning at the right side of the box, rubbed it lightly a few times, then picked out a match in the same way. If the match did not catch fire at the first rubbing on the box, he gave up smoking for the time. These ceremonials kept him from smoking in public. One might say that by the way he drew in the smoke and exhaled it, he wished to express certain ideas of compliance, resistance and defiance to his father. When he first consulted me about the smoking he told me that he well recognized the pathological element of it, but he added: 'If that could be removed, I would love to smoke; I feel that I would like to smoke four or five cigars

a day and a package of cigarettes.' In other words, one could say that this patient indulged in two kinds of smoking, one a normal smoking, the other pathological smoking. I also wish to say that he is an ardent smoker at the present time, after he had been cured of his compulsion neurosis for a number of years.

The next case was a man of about fifty years, who all his life-time struggled with smoking. He would continue to smoke for a number of years when it would suddenly occur to him that smoking did him harm. He would then consult doctors who would try to cure him of the tobacco habit. No one ever discovered anything harmful as the result of his smoking, and he never smoked to excess as far as one could judge, but there were plenty of physicians who treated him for it. I soon noticed that it was not as simple a process as one thought. When I told him that if he felt that he smoked too much he ought to cut it down, he said, 'All right, Doctor'. The next day he would insist that he did not cut down enough. I naturally remarked, 'Why don't you cut it down some more?' and he again said, 'All right, I will do it.' And so he continued until I finally told him to stop it altogether. He was satisfied for a few days, but he would invariably say, 'It's a terrible thing to go around without taking a smoke occasionally. Do you think that it does so much harm?' I would naturally have to say, 'I don't think so,' to which he would reply, 'Why did you tell me to stop it?' In brief, here the situation was entirely masturbatic. This man had not lived with his wife for years, and what he actually consulted me for was conflicts about masturbation; he applied the very same emotions to smoking as he did to masturbation. In fact, one could invariably see the very same emotional display in reference to masturbation as in smoking. When he first consulted me about his masturbation he had the usual fears and conflicts. I told him that I considered masturbation simply an autoerotic activity, and that it usually does no physical or mental harm. He then asked me a lot of questions about the frequency of such indulgence and then decided that he would never do it again. A few days later he would say, 'Now, well, if it does no harm why shouldn't a man indulge in it, etc?' It was plainly seen that his habit was a part of his obsessions and that the smoking was largely a substitute for the masturbation.

Lately a man consulted me for excessive smoking. This patient, who voluntarily informed me that he was a sadist, said to me, 'Doctor, I do not wish to discuss with you my sexual life; I know

that I have a sexual aberration, but I am perfectly satisfied with it. I have no conflicts about it, but I need help to overcome a bad habit; of late I have been smoking more and more. I now smoke between forty and fifty cigarettes a day, and quite a number of cigars, and I feel that it is doing me harm. I tried in every possible way to stop it, but nothing seems to help; my will-power is paralyzed.' As the patient told me that he did not wish to consult me about his sexual life, there was only one thing to do, and that was to tell him to stop smoking, or cut it down, or perhaps give him a tonic or something. But when I actually told him that, he said, 'Well, what was the use of coming to you? I tried that myself and I could not stop it.' My retort was, 'If you really want me to help you, you will have to tell me everything. Then and then only will I be able to treat you successfully.'

The details of this patient's case are as follows: He was an only child who was brought up in a very religious home. In fact, I feel that both his parents were suffering from a pathological form of religion. Like all only children, he was more or less isolated, and his mother took particular care that he should not come in contact with other children, especially boys whom she considered too rough to play with him. Her object seemed to be to keep him very gentle, and to bring him up as a nice girl rather than a boy. This isolated existence not only continued his infantile autoerotism, he sucked his thumb until puberty, but as he was sexually quite precocious, he developed very early in life a rich autoerotic mode of expression which was accompanied by masturbation. While confined to his home he often watched the rough boys playing in the street and one day he saw them tie a little girl's hands and drag her around by a rope. This made a strong impression on him so that he soon reproduced with his doll what the boys did with the little girl. It gave him much pleasure and with some variations he continued this playing with his doll for many years. As he grew into puberty and was ashamed to continue with the doll he fancied these situations with girls and his fancies were later accompanied by sexual feelings. These sadistic fancies continued until he was actually able to put them into operation. As I said before, when he came to me he told me that he is living through his sadistic life quite unimpeded, that he has married a woman who is perfectly willing to cooperate with him in his sadistic outlet, and that he has been married for a number of years, and both he and his wife feel that they are very happily married. He

also told me that his wife had no objection to the indulgence of his sadistic tendencies with other women, provided he did not fall in love with them, and that he had actually found a number of women with whom he had such experiences. He mentioned, particularly one who was 'a terrible masochist', and who gave him 'a wonderful outlet', but who left the city six months ago. He also said that for the last few months he tried to restrict himself to his wife for various reasons. In the first place, he read psychoanalysis which told him that in order to do good work one has to restrict oneself; he wanted to sublimate. Secondly, following this very adequate outlet he could not find any other woman to take her place. When I discussed his mode of sadism he said that he was not a person who liked blood, but that his outlet consisted in tying women. He just wanted to feel that they were powerless, that they could not help themselves, and that was enough to gratify his libido. 'But,' he added 'the only trouble at the present time is that my wife is so willing that I no longer wish to indulge in it with her.' In other words, as a result of his late experiences, this patient has been suffering for months from an inadequate sexual outlet, after he had had a very full sadistic outlet through that particular woman, and because this outlet was shut off, he regressed to an autoerotic infantile outlet in which smoking was a substitute for his early thumbsucking.

I could give a number of similar cases, but I merely wish to say that we find two kinds of smoking, one, the normally indulged habit of smoking which gives the individual no particular conflict, except that he wishes to be informed about it as about any article of food, and the other form, which one might say is a part of one's neurotic symptoms. Like everything else connected with the senses, the neurotic incorporates the tobacco taste into his neurosis and uses it as an expression for his ceremonials or any other psychoneurotic mechanisms.

We have already indicated that neurotic smoking, like any other symptom, represents a regression to infantile autoerotism and judging by the nature of its activity we have no doubt that its infantile root is thumbsucking. Now thumbsucking, as is known, is the autoerotic outlet par excellence. The child originally sucks its thumb because it wishes to repeat the first pleasure it has experienced in the taking of nourishment. Thumbsucking has hardly anything to do with nourishment; not all children suck their thumbs; as Freud puts it: 'It may be assumed that it is found only in

children in whom the erogenous lip zone is constitutionally reinforced.' Freud also states that 'children in whom this is retained are habitual kissers when adults, and show the tendency to perverse kissing, or as men they have a marked desire for drinking and smoking.'⁷ In cases where smoking assumed the rôle of a neurotic symptom, I have always found that the individual concerned was a strong thumbsucker and that he continued this autoerotic activity to a much later age than the average. The cases that I have mentioned have all remembered having sucked their thumbs, their hands, or some other part of the body. But I must say, that as wide an experience with psychoneurotics as I have had, I have seen comparatively few cases that utilized the tobacco taste as psychoneurotic symptoms. To be sure, I have seen quite a number who never used it and were fanatically against it, but in all those that I have studied, it always represented a regression to autoerotism. Smoking was then no longer the pleasurable outlet that the average smoker speaks of, but had rather a negative significance. Instead of feeling the sedative effect of it and the pleasure of a good cigar or a good pipe, the psychoneurotic usually conceived it as something disagreeable, something that he had to cope with.

But if we may say psychoneurotic smoking is a regression to autoerotism, can we say the same of smoking in general? It would seem so. In the first place, smoking is primarily a stimulant to the lip zone and to the taste buds of the oral cavity, and in this way it does not differ very much from chewing or any other stimulant in the solid or liquid form—say alcohol. It is well known that stimulation of the oral zone is extremely common among savages, children as well as among grown-ups. Travelers, and students of primitive people have often been struck by it among savages. Thus Miller⁸ states that 'the natives of Colombia consume large quantities of condiments.' And when he talks of the porters that went through the jungle with him, carrying heavy weights, he says: 'During the grueling day their mouths were kept well filled with cocoa and lime, and the apparent amount of sustenance and endurance derived from the herb is extraordinary; nor does it seem to have any bad effect.' In his very interesting book 'Vagabonding Down the Andes' Franck, speaking of coca leaf

⁷ 'Three Contributions to the Theory of Sex'.

⁸ Miller loc. cit., p. 83.

chewing by the Indians of the Andes says, 'The Indians thrust the leaves one by one into their mouths, and as they become moistened, add a bit of lime or ashes, dipped with what looks like an enlarged toothpick from a tiny calabash which, with a leather pouch for the leaves themselves, constitutes the most indispensable article of the aboriginal equipment.' Beaver⁹ states that the Giraras chew continually; Morgenthaler in his 'Matahari' states that 'chewing betel nuts is constantly indulged in by all people among the Siamese,' and Stefansson¹⁰ states: 'It seems that Eskimos have always used chewing gum. They got it from spruce trees or made it of seal blood in primitive times, and now take to the commercial variety of it more readily than to any other imported commodity.' The same activity is seen in infants who suck their thumbs or any other substance in the form of pacifiers, and in many adults who bite their finger nails and cuticles. Moreover all the races who are habitual chewers are just as fond of smoking and it is also well known that races of lower civilization consume more tobacco than those who are more enlightened. The tobacco per capita is highest among the West Indians, and they also indulge in such spicy foods as *chili con carne*. The same holds true of young civilized races. It is well known that there are only very few enlightened countries where chewing, either tobacco or some gum, is indulged in. The New Zealanders are called 'gum suckers', while in one year over twenty-four million dollars worth of chewing gum was consumed in the United States of America; this is especially noticed in the South.

In brief, it is my conviction that tobacco, whether indulged in a normal or abnormal sense, is either a continuation of an infantile, autoerotic gratification, or a regression to it. It would seem that, like all senses, the sense of taste especially craves continual gratification. That accounts for the fact that civilized people usually overeat, and the old saying, 'Magna crapula quam gaudio' is just as true to-day. It is not so much to fill the stomach as to gratify the taste buds of the oral cavity. The Roman emperors recognizing this fact had vomitoriums in their palaces, and when the guests were gorged to extreme satiation they took an emetic and retired to the vomitorium and then started over again. It was merely an effort to gratify continually one's palate. This abnormal gratifi-

⁹ W. N. Beaver 'Unexplored New Guinea', 1920, p. 206.

¹⁰ 'The Friendly Arctic', p. 565.

cation is also noticed in our own times; alcoholics often resort to emetics in order to be able to drink more, and I have heard of at least one convivial affair where the guests, at the suggestion of the host left the dinner table and rode horse-back so as to enable them to eat more later. Among neurotics one sees this same manifestation in unconscious mechanisms. Thus a young hysterical woman had attacks of over-eating whenever she became depressed. She consumed enormous quantities of food which she then vomited or she developed marked tympanitis for which she had to be treated. Another patient had attacks during which she consumed pounds of candy; she designated these attacks as candy debauches. Still another patient devoured pounds of roast beef during her attacks, which were called by her family 'Beef jags', and then acted like one drunk. I can also report the case of a man who whenever irritated by anything at home immediately runs to the nearest restaurant and gorges himself ad nauseam. He is against tobacco and alcohol, both of which he indulged in excessively in his younger days. In all these cases the patients resorted to autoerotic outlets when object libido was denied to them. All smokers realize that they smoke more when they are 'nervous' and the merchant whom I quoted above told me that he spent almost twice as much money for tobacco during a year of business depression than during ordinary times. Nor does it matter much whether the tobacco is of the finest or poor quality, it is merely a question of habituating the taste buds to a certain brand of tobacco. Last but not least the innate feeling of rivalry, the desire to excel one's fellow being in the gratification of one's wishes, causes many persons to smoke the best brands of tobacco simply because it satisfies their vanity. Just as in the other outlets, e. g. music, drama and art, there is a great deal of bluff about it. The average smoker hardly knows the difference between poor and good tobacco. I have been fooled into enjoying a Corona by the label placed upon a cheap cigar by my witty friend. But what is still more significant, I have tried the same trick on habitual smokers who claimed to be connoisseurs of tobacco and they were invariably fooled. This does not, however, hold true in all cases; there are some persons who really can tell a good cigar from a poor one but I maintain that even here it is primarily a question of stimulating the oral cavity. Smoking, as it is indulged today—good tobacco, good cigars and good cigarettes—is purely a modern development. The old Indians undoubtedly

began with all kinds of weeds, and by a process of selection gradually became used to tobacco, probably because of its taste and slight sedative effect; once the taste was developed it offered a certain gratification to the lip zones, as well as to the general emotional state. It is well known that even nowadays through advertisement, one readily develops a taste for any kind of tobacco. One of the leading tobacco merchants told me that one particular brand, which is very popular now, has formerly been rejected as 'musty' tobacco, unfit for smoking, but that an enterprising merchant brought it on the market, and developed, as it were, a taste for it, and now millions crave it.

One of my patients, a smoker of good tobacco was forced to live for a few years in the Philippine Islands. At first it was a great hardship to smoke the native cigars, but he soon became habituated to it, and now when he is home he prefers his Philippino cigars. It matters not whether it is good tobacco or bad tobacco, once a taste is developed for it it serves the purpose. That accounts for the fact that since the advent of prohibition there is more consumption of tobacco and candy than ever before. The taste buds must be gratified in some way. This is particularly true in individuals whose sexual life cannot be gratified. Following the war there was a marked increase in smoking in Central Europe, particularly among women, which some tried to explain by saying that smoking diminished the appetite for food. This is true only in so far as we always overeat in normal times, but there is no doubt that it also is a recompense for the hard times endured by the people of Central Europe, for the loss of so many men; in brief, it is a regression to infantile autoerotism because of inadequate adult sexual outlets.

In summing up one can say that smoking like chewing is a form of autoerotism which is indulged by most modern men and some women. Masculine aggression which manifests itself in all activities of man is also evidenced in the tobacco habit. Aggressive men are invariably strong smokers. As the receptor of nourishment the mouth zone seems to require almost constant stimulation, especially when the individual is laboring under difficulties. It is plausible that primitive man was first impelled to gratify this impulse because of hunger, and that the accidental development of chewing and smoking objects helped him to withstand the pangs of hunger. The inexorable demands of life still exist despite our

progressive civilization, hence modern man so readily accepted smoking from his savage brother. Smoking and chewing certainly alleviate hunger even today, a fact which was repeatedly shown during the last war. But as modern man rarely suffers real hunger in the biologic sense, the cravings of the erogenous zone of the mouth have to be gratified in other ways; smoking, chewing, drinking, etc. serve this purpose extremely well. Another purely sexual outlet belonging to object libido and referable to the same zone is the kiss, which is plainly a manifestation of modern sex suppression; primitive people do not kiss. That some smoke more than others, is in the first place a question of constitution. Male aggression is also evidenced in the tobacco habit and as modern man bears the heaviest load of civilization he smokes, chews and drinks more than the woman, who is passive by nature. The women smokers that one met in former years, especially in Anglo-Saxon countries, mostly belonged to the aggressive prostitute type, but as present day social and economic conditions hamper the woman more and more in the exercising of her maternal functions and force her into activities that are essentially unfeminine, she too, gradually takes to smoking. Of the forty-five women smokers that I have questioned, only six really craved smoking, most of the others made a bluff at it, they just imitated Mrs. or Miss so-and-so whom they admired. Two single women told me that the only reason they smoked was because it stopped their bad habit of nail and finger biting. Here it was clearly a continuation of an autoerotic activity, while in the others it was an expression of the masculine protest. It was an unsuccessful effort to be a man with whom they are forced to compete against their will. Unlike their primitive sisters and modern men few modern women really enjoy smoking and those who do, use it for the same reason as men; it supplies a need. Viewed in this light, it seems quite natural that the stolid, catatonic looking American Indian who formerly led the same monotonous and rude existence as is still observed among his South American brothers, should have developed the art of smoking, an infantile autoerotic manifestation. Originally he used tobacco in ceremonials, he might have wished to identify himself with the Great Spirit from whom all fire comes; later he used it just as other races used food. The 'Pipe of Peace' undoubtedly has the same significance as the 'Communal Feast' among the Arabs and other races.¹¹ One cannot

¹¹ Cf. Freud: *Totem and Taboo*, translated by A. A. Brill, 1916.

indulge in interpretations concerning things that have happened so many centuries ago, but it would seem plausible that the origin of smoking as a gratification was due to the desire to be big, to look formidable. As we said above, in the Indians, it was at first a desire to hold fire in the mouth, or to blow smoke at their enemies in order to confuse them and make themselves look equal to the gods. And the only reason why the modern boy takes to smoking, in spite of his first disagreeable experience with it, is also because he wishes to be big. In other words, smoking is a mode of expression evinced by almost all modern and primitive men. It is an expression of an aggressive libido which the individual attempts to adjust. In the normal person who has the average amount of *élan vital* it is an excellent outlet, in the neurotic it is woven into conflicts. Its existence in the average man shows a healthy reaction to life, it signifies that the individual has a normal way of giving and taking libido, it matters not that it serves as a mode of exhibitionism. Contrary to the general belief I have never seen a single neurosis or psychosis that could be definitely attributed in any way to tobacco. On the other hand, one is more justified in looking with suspicion on the abstainer, one may think of a physical or nervous disturbance. Most of the fanatical opponents of tobacco that I have known were all bad neurotics. For the average normal individual who uses it moderately—and normals always do—it is as useful and pleasurable as alcohol and other outlets. There is no question that had the founder of the Reformation tasted the solacing pleasures of tobacco, his famous quotation would have read 'Who loves not tobacco, wine, woman, and song, he is a fool his whole life long.'

PRENATAL PSYCHISMS AND MYSTICAL PANTHEISM

BY

THEODORE SCHROEDER

NEW YORK

I propose to use the psychoanalytic approach (not its technique) for making an excursion into one of the most obscure and most difficult fields of psychologic research. I refer to the alleged human experience of the infinite—of God. Quite unavoidably this will lead to an exposition of some important, but as yet inconclusive, support for a tentative theory of the mental mechanisms and the psychogenetics of some theologic concepts, and of some philosophic theories. It will also furnish a fragment of an evolutionary concept of the human psyche. In its psychologic aspect, some experience as of the infinite is believed to be the very essence of all Christian mysticism. Such experiences are also the basis of mystical pantheism and perhaps of all mysticism. Probably in a lesser degree of intensity this same subjective condition is a psychologic preparedness for the ready acceptance of the philosophic creed of the idealist monists. By this route will come some suggestive contribution to the psychology of philosophers and of their philosophies.

As a part of this program some comparison will be made between the limitations of mental processes involved in these mystical experiences and some of the limitations which hamper the prenatal psyche. In the prenatal psyche the limitations which we are to consider, are due chiefly to the physical limitations, imposed by the foetal status. The corresponding limitations in the physically mature humans will appear to be psychogenetic, and the immediate result of emotional inhibitions. Such speculations about a prenatal psyche will hereinafter be compared with the mental processes of an actual case, wherein psychologic inhibitions, which duplicate some of the limitations imposed on the foetus, did produce 'experiences of the infinite'. Thus we may come to see that much mysticism may be the product of morbid eroticisms.

This discussion will proceed in about the same order in which these concepts developed in my own mind. This I conceive to be also the natural historic order in which many and perhaps most of the thoughts of mankind are developed. First we achieve an 'instinctive insight', that is a phantasy, or what is seemingly an *a priori* judgment. Later, if at all, come the correctives and the justification by means of more consciously coordinated objective data and studies. Later on this portrayal of prenatal psychisms can become a fragment in a concept of evolutionary psychology.

On the Use of Metaphysics

According to the outlined plan, I intend to record some speculations which may seem to be as futile as they are unrelated to any previous conscious connection with the goal to which they lead me. It will be objected that, for scientists, all speculation about the foetal psyche are utterly useless metaphysics. On the contrary, I believe that it can be made to appear that we do have some little actual data upon which to base speculation about the prenatal psyche. Even if this were not so, it does not follow that even the purer metaphysics about the foetal psyche is wholly useless.

Every concept that can be formed or formulated in a human brain, represents the realities, as those appear at some level of mental evolution. Adequately to understand metaphysicians and mystics we must include a classification of each in a scale of evolutionary psychology.

From this approach, therefore, the portrayal of the evolution of my own thinking in relation to the present problem, is perhaps in itself a contribution to evolutionary psychology. Thus I justify the use of my own metaphysics, as portraying one stage in the progressive approach toward making my concept a more exact transcript of the realities of psychologic maturing in general.

From this psycho-evolutionary viewpoint there is a very great difference between the metaphysics which I am about to expound and the similar metaphysics of a mature mystic. I am quite conscious of the mental mechanisms involved in the psychologic trick that I may seem to be playing upon myself. During a similar performance, the genuine mystic is relatively unconscious of such factors. This difference in our status will, of course, show itself in differences as to the resultant valuations and of the consequent conduct, in relation to our respective metaphysics.

Persistence of Prenatal Psychologic Habits

Dr. S. A. Tannenbaum has told me of a child at whose birth he officiated. The delivery was difficult because the infant's arm was displaced in an unusual manner, so that the hand was pressed against the cheek. Years after its birth this child never went to sleep except when its hand was in the prenatal position. Here we see the post-natal psycho-physiologic influence of prenatal habit. The tendency to avoid interference with our established habits is with all of us, although we seldom trace the growth of habits so far back as the foetal status. The difficulty that some people have about sleeping while lying on their backs may at times be due, in part, to this persistence of prenatal habit.

Similarly the explanation has been offered for the unduly prolonged practice of bed-wetting, that it is a mere persistence of prenatal habit.¹ The infantile impulse (its subconscious desire) is for the return to the prenatal comfort of being encased in warm fluid. Bed-wetting, within limited skin-area and limited time, reproduces a close imitation, which measurably gratifies the desire for the recurrence of prenatal, habitual sensations. Nursing probably gratifies a similar craving. Through contact by means of the sensitive tissues of the mouth, and the similarity of sensations of feeling, by the umbilical cord and by the esophagus, the infant comes, among other things, to feel a suggestive nearness, a relatively close union with the mother, which feeling of union is in its sensations a little like unto the prenatal union, and may well suggest some agreeable habitual affects of a more complete prenatal nutritive union, as an added pleasure to the nursing process. Such pleasurable organic memories, so associated with some prenatal sensations, help to explain the affect-values attached to thumbsucking, gum-chewing and a 'cold smoke'.

Psycho-Pathologic Regressions

In some cases of dementia praecox, we see conduct like unto that of a person seeking to return, as near as may be, to intra-uterine conditions. In the late stages of this psychologic regression, the individual arrives at a state where consciousness of objectives seems

¹ An interesting statement of the mental mechanisms involved has just come to my attention. D. Forsyth, *Rudiments of Character. Psychoanalytic Review*, 1921, Vol. VIII, p. 123.

to be excluded (inhibited), with approximately the same thoroughness as under intra-uterine conditions. The psychologic regression of senile dementia also exhibits the characteristics of a progressive exclusion from consciousness, from memory and from desire, of the present objective realities, and a corresponding return to the memories and phantasies of adolescence, childhood, infancy and to psychologic disintegration, and a consequent return to functioning on an exclusively bio-chemical level.

Dr. Paul Bjerre amid some acute observations has expressed this view: 'Hypnosis is a temporary sinking back into that primary state of rest which obtains during foetal life.'² Again, the hypnotised person excludes from consciousness approximately all objective relations except those stimuli coming from the hypnotist. Dr. Sigmund Freud has reached a similar conception of ordinary sleep 'as a state essentially consisting in a restoration of the most complete form of narcissism [self regard], the [unconscious] wish to return to the mother's womb.'³ This view is confirmed by such facts as the case reported above from Dr. Tannenbaum.

Hypothetical Prenatal Psychisms

How can we construct an imaginative metaphysics such as may, with some degree of seeming reasonableness, be ascribed to a foetal psyche, assumed to be able to formulate its apparent relation to the universe?

We may refresh our memory concerning the indissoluble unity of the force-aspect and the matter-aspect of the unknowable cosmic stuff that makes up our organism; of its probable continuity of change from the aspects of force dealt with by the physicist, through the aspects of force known to the biologist, up into the psychologic aspect of cosmic stuff, called psychic energy. Thus we may have concluded that psychic evolution is but the counterpart of biologic evolution and presents only another aspect of the same law of change. We know a little about the limiting conditions of psychic functioning after birth, and a considerable amount about the mental mechanisms that are involved in the later processes. We are reminded that parturition does not involve a complete revolution

² Requoted from: 'The Intellectual and the Wage Workers', by Herbert E. Cory, Sunwise Turn, N.Y. City, 1919, p. 139.

³ These words are those of Dr. Ernest Jones, in an English abstract of Dr. Freud's work, see this *Journal*, 1920, Vol. I, p. 181.

of impulsive habit, but that prenatal habits persist, as more or less subconscious urges or cravings.

Each reader will elaborate the brief suggestions that have been made. Each will bring into the resultant mental picture such cultural materials and psychologic insight as previous experiences have brought to them. Each will use that material as the present emotional equilibrium, or disturbance, will permit, or compel each to coordinate a little or all of it into one or more larger concepts, or aspects of one whole. Relative efficiency in the accuracy and completeness of the resultant imaginative equipment will of course depend upon the multiplicity, variety and complexity of the coordinated and unified data from the past, which are available and efficiently coordinated. All of this will again be accompanied by varying efficiency of the 'instinctive' psychologic insight.

So we achieve a concept of the psyche in the process of regression as well as in the process of evolution. Upon this foundation, by the aid of a constructive imagination, we can see known tendencies and processes, as a continuous becoming. With the aid of a trained constructive imagination, we can extend the known processes of psychic evolution and regression a little beyond both of the limits within which our observations have hitherto actually been confined. Thus we can prognosticate something of a mental evolution not yet attained, as well as achieve some moderately accurate concept concerning prenatal psychisms.

Prenatal Oneness with the Universe

So far as I am informed, a child of slightly premature birth exhibits no immediate marked traits of psychologic difference from those infants which have enjoyed the full period of gestation. Parturition, in and of itself, appears to make no very great difference, or sudden internal developmental change in the psyche, or in its habitual valuations. Changes wrought after parturition are determined mainly and gradually by the interaction with newly accessible objectives. The prematurely born child, that finishes its period of gestation in an incubator, during the time spent therein necessarily undergoes psychologic changes slower than the infant which is not thus excluded from the greater variety and complexity of environmental contacts and influences. By such reasoning, it may be concluded that the physical limitations against becoming conscious of experience with a larger and changing environment, are among

the chief factors which preclude the earlier achievement of a consciousness of limitations within and of relations without the mother-self combination.

In fact the foetal existence, from the foetal point of view, must appear as that vague and undefined and seemingly limitless mother-self combination. If we can assume a vague and uncertain awareness of existence under such conditions, and without a capacity for making any differentiation between the mother-part and the ego-part; and if we imagine the foetus to have become sufficiently conscious of the bare facts of such an existence, with a power to formulate its apparent situation and relations; then the foetus might declare: 'I and my mother are one'. Indeed they are so organically one that the death of either mother or foetus very often involves the death of the other. From our hypothetical degree of awareness, the self seems to include the mother, and the mother to include the foetal ego.⁴ So the foetal state is accurately described in these theologic terms: 'Father of all, who is above all, and through all, and in you all.'⁵

With the foetal unawareness of the maternal limitations, and seeing from the foetal point of view, the mother-self combination, quite unavoidably and by subconscious processes, might be assumed to constitute an infinite self-existent cosmos. The temporal or causal relations being excluded from consciousness, the foetus could say: 'I AM THAT I AM'.⁶ For want of consciousness of spacial limitations of the mother-self combination the foetus could say: 'I am the all in all.' With a budding consciousness of limits to time, space, energy (power and causation), and of consciousness itself, as consciousness of consciousness (omnipotent and omniscient thought), there would naturally develop an impulse toward further self-explanation as to the approaching consciousness of these separate aspects of the infinite, and their contrasting finites. At some stage in the progression, something might appear to the hypothetical foetal consciousness, which would be capable of being formulated like this: 'I (the mother-self in every potentiality) appear to extend indefinitely, or to fade out into nothingness.' This same emotion (feeling plus idea) in the ebb and flow of becoming, may be focalized in consciousness either

⁴ John xvii. 21.; Also: John xiv. 10 and 20.

⁵ Eph. iv. 6.

⁶ Exodus iii. 14.

upon the seemingly expanding or the seemingly shrinking appearance of its consciousness of self. When an accession of the consciousness of being was in progress it might say: 'I am expanding toward infinitude.' Or from the other appearance of an ebbing consciousness of existence, it might say: 'I am being absorbed into (annihilated by) the universe, shrinking into nothingness.' If both the ebb and flow of consciousness, of distinction from the environment, are but different aspects of the same process there could be a simultaneous awareness. This then might be formulated as: 'I am at once the infinite and nothingness.' All absolutes, as mere metaphysical abstractions, must appear from the absolute standpoint to be both mutually inclusive, and mutually destructive, and therefore, identical, that is to say in the absolute there are no distinguishing limitations. This is so because the absolute (the unrelated) according to the hypothesis cannot undergo change. It is *the all*—all the time.

Mystic Imagination

Without the mystic imagination, we tend to interpret the descriptive words of such concepts merely according to the dictionary, and thus fall further short of acquiring the concepts of the absolute than does the mystic. Accordingly, for such more limited minds, all discussion of absolutes are either meaningless, or seem to involve absurd contradictions. At best only the psychologic mechanisms of our feeling-relation to concepts of approaching absolutes can be made intelligible. Those possessing the mystic imagination have no difficulty in seeing what is meant by the seeming identity of the ultimate absolutes, of opposite tendencies which are observed in finite relations. At any rate, all such hypotheses are forced upon some of us, perhaps chiefly by the limitations of our thinking faculties. At best, so I am compelled to think about my feeling of these absolutes, in so far as I can approach thinking about them at all. We actually approach to thinking about absolutes only in so far as we succeed in reproducing imaginatively that foetal psychologic condition, which at least momentarily exclude from consciousness all inductively and consciously derived factors of the consciousness of finite relations. Perhaps the most successful result may be called a feeling-concept of the infinite. We will understand the mystic just in so far as we interpret his words as descriptive of his psychologic states, rather than of things objective to us, or to the mystic.

It is by such processes that I have been made to believe that I can, in imagination, reproduce for myself, the mental mechanism of those who believe they actually experience such infinities. When we achieve, as near as may be, an imaginative reproduction of the foetal psychologic status, under some of its limitations in relation to the potentials of these concepts, then I believe that we will also have achieved a high degree of preparedness for understanding the mental and emotional mechanisms which are involved in the alleged human experience of God, as that is expounded by such persons as Prof. William E. Hocking. So also do we acquire a key to the psychogenetics of the varying philosophies of idealist monists, whether as crude as that of Mary Baker Eddy,⁷ or as clever as that of May Sinclair, or as solemn as that of Josiah Royce.

Omnipotence of Helplessness

Under some or all intra-uterine conditions, the foetus apparently cannot experience and consciously register any limitation of its powers. Interesting consequences would follow if it could become aware of its energy; of the existence of life as power, without anything more; or if it could exclude from consciousness, or was incapable of co-ordinating any related, contrasting and limiting conditions. Having become conscious of energy, abstracted from all else and especially from that which imposes the consciousness of limits thereto, then the formulation of such a status could easily be: 'I am omnipotent.' The process of becoming conscious of our limitations and ever more consciously and contentedly acting accordingly, is part of the very essence of psychologic maturing. It is a growth from unconscious 'Godhood' toward an ever more mature humanhood.

A foetus, in the uterus, has all its needs satisfied, apparently without being and probably before ever becoming, conscious of them as desires. In fact there is an organic mobile unity, of which need and supply are but different aspects of the same process, appearing

⁷ 'Christian Science and Sex'. *New York Medical Journal* (New York City), Nov. 27, 1920, Vol. CXII, no. 22, whole no. 2191, pp. 851-2.

Truth Seeker, (N. Y. City), Jan. 1, 1921, Vol. XLVIII, no. 1, p. 10.

Freethinker (London, Eng.), Feb. 27, 1921, Vol. XLI, no. 9, pp. 139-140.

The Crucible (Seattle, Wash.), Mch. 13, 1921, Vol. V, no. 181, p. 3.

as a constant and approximate equilibrium. To be able to command the satisfaction of all desires, or to have an undemanded automatic satisfaction of one's needs, is the condition, manifestation and evidence of omnipotence, that is—Godhood. Therefore, if the foetus could become conscious of its situation, it would inevitably seem quite justified in formulating its apparent status and the resultant mental states, by declaring belief in its own eternal omnipotence. To such a being it might seem reasonable to say of itself: 'Within me, for me and through me, "the Lord God omnipotent reigneth"'.⁸ 'In me as "in the Lord Jehovah is everlasting strength"'.⁹

Come to budding consciousness, of energy, or power, but without a co-ordination of any consciousness of its limitations, and then verbally expressed, the foetus might believe and say: 'I created the cosmos, by willing it.' Or, from another aspect of consciousness: 'I created it out of myself,' or 'out of nothingness',¹⁰ for between these two there can be no distinction from the viewpoint of the seemingly subjective absolute. One might speak of this self-projected omnipotence in biblical terms, thus: 'He stretched out the north over the empty space and hangeth the earth upon nothing.... By his spirit he hath garnished the heavens.'¹¹ Or again: 'By the word of the Lord were the heavens made and all the hosts of them [by the limitless energy which is symbolized] by the breath of his mouth.'¹²

This more or less hypothetical foetal psyche, with its unawareness of distinction, has an approximate analogue in those physically mature primitive peoples, who have no word for 'I' or 'mine' but have words for 'we' and 'ours'. I have found the same thing in the difficulty I had in teaching a three year old boy the proper use of 'I' and 'you'. I have also seen it crudely manifested in members of the negro 'Church of the Living God.' These mystical pantheists collectively are 'God', and at their meetings they often open their

⁸ Rev. xix. 1.

⁹ Isa. xxvi. 4.

¹⁰ For an interesting speculation see: John Henry, Cardinal Newman, in: *Discourses to Mixed Congregations*, 284, pp. 66, 70, 75, 87, 92. *Parochial and Plain Sermons*, Vol. VI, pp. 365-6. See also: Ingersoll's ridicule of such positions.

¹¹ Job xxvi. 7 and 13.

¹² Ps. xxxiii. 6.

'testimony' something like this: 'I am glad to be here among myself to glorify myself, I am God.'¹³ Some of their sect claim immortality in the flesh, an attribute of omnipotence—of Godhood. It is from the study of such cases as these, and the one hereinafter incompletely reported, that I secured my conception of the mental mechanisms herein set forth.

Infinite Space and no Space

The physical conditions of foetal existence appears to preclude all possibility of the foetus becoming conscious of the spacial limits to its being. This is so because of its peculiar union with the maternal envelope. The developed foetal physical entity fades out so gradually through the maternal organism that no one can draw precisely the dividing line between the two. And yet, the foetal psyche is probably sufficiently distinct from the maternal consciousness to preclude in the former any consciousness of knowable relations with the environment beyond the mother-self combination. Before becoming conscious of the distinction between the mother-self and the beyond-mother, and before becoming conscious of the distinction between the foetal self and the maternal envelope, the conditions of foetal existence would seem to preclude any consciousness of spacial limitations to itself. That is to say: because of the physiological conditions alone, any developed human brain, similarly situated within the womb, would find it impossible to arrive at any conception of space limits beyond which the mother-self is non-existent.

If we can imagine a physically mature human whose obsessions and emotional inhibitions supply the same limitations to the possibilities of consciousness, then we have a situation which might induce the delusion that its victim occupied infinite space. Having thus delusionally projected one's self into the universe and become one with an infinite God, it can seemingly be said of us that: 'If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there shall thy head lead me, and thy right hand shall hold me.'¹⁴ For such religionists God is equally subjective and yet imminent everywhere.

¹³ Living Gods, Azoth, Oct. 1918, Vol. III, no. 4, pp. 202-5. For another and closer study see: 'The Psychology of one Pantheist, *Psychoanalytic Review*, July 1921, Vol. VIII, no. 3, pp. 314-28.

¹⁴ Ps. cxxxix. 8-10.

Either the foetus (assumed to have become conscious) or a physically mature human being so inhibited as indicated, could only intellectualize its status by something which somehow is the equivalent of: 'I am the all in all'; or as do some East Indian mystics: 'I am a conscious centre of the all mind.' These latter, however, show a vague sense of some difference between 'the conscious centre' (the ego) and the 'all mind' which for them seems to include the rest of the universe.

Mental Mechanism of Seeming Expansion and Contraction

It may happen that the obsessing emotion comes on slowly, accompanied by a gradual dimming of the consciousness of objectives. This process bears an appearance as if objectives were fading or receding—or as if the self were expanding. As the obsession approaches completeness, the appearance of self-expansion may seem to become the ultimate of infinite space. But there is also a parallel interpretation, leading to the other extreme. We can be conscious of self only by contrast with the not-self. As the consciousness of objectives fades away, as into the distance, so also disappears the opportunity for contrast, upon which depends the consciousness of self. Accordingly, the onrush of the obsessing emotion which obliterates the consciousness of self as distinct from objectives, can produce also the illusion of the ego shrinking toward nothingness. Here then we can see the psychologic unity for the simultaneous belief in one's approaching the occupancy of infinite space and of shrinking to nothingness. Also this helps us to understand a belief in one's own experience of the infinite, and some of the relationships of this illusion to, and its dependence upon, some of the limitations which nature imposed upon the foetal psyche.

Thus again do we realize how a psychologically disrupted and physically mature personality can develop and hold the delusions of grandeur which express themselves in widely accepted religious and philosophic theories. At moments when the influence of some great and morbid emotion is nearest to a complete obsession, the consciousness of time, space, energy and the consciousness of consciousness itself, may be equally or unequally obscured. In fact the each and all of these relations are but incomplete and imperfect aspects of the ultimate and unknowable cosmic stuff. As one or another of these aspects is less obscured than the rest, it will dominate the resultant philosophy. So it comes that philosophers

array themselves into opposing schools, and quarrel about the theories constructed upon their unimportant differences of emphasis. The common sense element of unification between the conflicting philosophies will be found, by studying the psychology of philosophers with the view to discovering within each the psychogenesis of the particular point of emphasis, and its compulsion which made each particular philosophy inevitable, for its proponents. Their differences then are seen to be wholly due to those limitations which compel the generalizing of different and differently incomplete, aspects of things and their ways.

The case of Adelaide M.B.

With so much of speculation based upon previous and largely unreported studies, I now come to report a most unusual case in which the foregoing speculations were confirmed, and for which these antecedent speculations furnished me a helpful explanation.

Frequently, during many years, Adelaide enjoyed strange and unavoidable transports of ecstatic horror. She compared her experiences with those of her many mystical friends. Practically all of these agreed that she had the genuine mystic thrill, which only comes to the highly evolved mystic. She had seemingly all known varieties of these manifestations. Each mystic friend had some formula for the intellectualization of one or another aspect of her strange, delightfully painful, transports. Her experience of the infinite was one of her most popular 'stunts', and seemingly the one which she had in common with the largest number of her mystical friends. She was offered several different intellectualizations for this, as in terms of 'universal consciousness' of 'infinite love', the 'experience of God', etc. Her mystical friends seemed to think that she was to be envied. However, unlike her friends, the joy of these experiences was far from being unalloyed bliss. The most intense ecstasy always had for her an inseparable and equally intense horror. Accordingly she never could accept whole-heartedly any of the explanatory metaphysical theories, of her mystical friends. Neither could she be as certain about the glory which these experiences were supposed to confer upon her. Nor could she find any new and original explanation of her own, that would satisfy her. At times, when she was not the centre of attention from awe-inspired, mystic admirers, she could have wished to avoid a repetition of her mystic experience. However, that was also beyond her conscious control.

And yet, all those of her friends who spoke as with authority in mystical matters, assured her that she had the very real thing, to be desired above all else. Why must doubts creep in? What was wrong? Those who adequately co-ordinate all that has hereinbefore been said, will readily see a partial explanation as we proceed with her description. Further explanation will follow at the close of her statement. Quite against her will she was plunged into succeeding 'strange feelings of unreality in common objects [and] the loss of [consciousness of] contact with daily things, in which the solidity of the outer world is lost, and the soul seems, in utter loneliness, to bring forth out of its own depths, the mad dance of fantastic phantoms which have hitherto appeared as independently real and living.' But unlike Bertrand Russell she failed to achieve 'a sense of mystery unveiled, [or] of a hidden wisdom now suddenly become certain beyond the possibility of a doubt' much less 'a definite belief'. At times she had all these and yet she seemed to want to get away from it. Both doubt and uncertainty haunted her, even when she was unwilling to confess that.

She was at such times compelled into a state where her mind was stripped of everything consciously derived from objectives, a state that 'would hinder sight, hearing, touch or even thought' of such things. Yet in spite of this seeming mystic's preparedness she could not even 'get any the least glimpse' of God. She could not visualize an objective personality nor intellectualize her obsessing ecstasy in terms of a satisfying pantheism. Although a thousand times she was 'down in this utter nakedness' of mind, her subjective never vouchsafed the least inkling of 'the wee small voice' of God. And yet, her mind was doubtless 'centrally united in itself'—'empty, open, receptive'. Quite involuntarily there was a complete relaxation of conscious will but there came not the feeling of relief, joy, satisfaction nor a sense of power and love, 'which usually come to mystics,' as the aftermath. Instead her ecstatic flights were inseparably mingled with most extraordinary horror. The mystic joy unalloyed was never hers.

Other Mystics Appear

She talked with many mystics, giving descriptions of her experience. Uniformly they told her that hers was the genuine mystic ecstasy, and that it was beautiful, wonderful and divine, and that in her extreme form of it she should consider herself among the

most fortunate and happy mortals. But she could not relieve herself of the accompanying 'horrible deadly sweet torture'. In her perplexity she read mystic literature, and with this and the help of admiring mystic friends, she quite persuaded herself that she was the most wonderful 'psychic' of the age, but still this did not give her the desired solace. Always the ecstasy seemed hellish, devilishly sweet while also inspiring the most horrible fear of death.

She had often felt herself leave the body, and expand to include the universe and had felt herself shrinking almost into nothingness, annihilation, death. She read many ordinary mystics and such philosophic mystics as Eucken, Sabatier, and Hocking. She recognized her experience to be like unto theirs in its essence, yet she could not share their joy and her own 'sweet torture' seemed also to preclude her from deriving any lasting satisfaction out of their explanations, or metaphysics.

Her own mystic experiences acquired its first great access of importance during an extreme 'nervous breakdown'. The more extraordinary characteristics were much increased during a later neurotic collapse. This first collapse occurred after an experience so extraordinary as almost to defy duplication. Of this I will give an account later on. She spent months in a sanitarium, almost constantly under the influence of horrific hallucinations, essentially a manic depressive. Since her first discharge, six or seven years had elapsed, during which some charitable persons, physicians and faith healers, and every variety of mystic offered her aid. Also two psychoanalysts took a hand, briefly giving some selfunderstanding and aid toward making her selfsupporting. From an excess of caution, I think, these also failed to make the attack directly upon her mystic experience, and thought it inexpedient or premature to analyse her sanitarium hallucinations, of which she had kept a diary. Since the time they could devote to her without pay was also limited they were each content to turn her off with considerable practical improvement but without having uncovered the mechanisms which most interested me. When cast off by the second analyst, she returned to the psychic healers. These again confirmed and reinforced her mystical theories and predispositions, including the dogma of reincarnation etc., by which she had to her own logical satisfaction explained and confirmed the objective verity of some of her sanitarium hallucinations. Thus the 'healers' revived the extraordinary painful events of the past. Another collapse was

inevitable. Then she appealed to me because she had nowhere else to go, and because she knew of my interest in such experiences. I took her to my home for a month not as a patient but as a subject for investigation, in the field of religious psychology. I told her that incidental to my pursuit she would doubtless get some relief, but my primal object was investigation not therapy. I believe that we were both well satisfied with the result.

Just before she came to me, she had without assistance discovered the immediate erotic source of her mystical experiences. At my request she wrote out a description thereof for me. I will now quote it. Then I will follow the psychologic explanation which made it impossible for her to enjoy them or explain them as do other mystics.

An Experience of Universal Consciousness

Her experiences of merging with universal consciousness had been regular occurrences for about seven years, and always a paradoxical mixture of beauty and horror. At first there was no conscious involvement of sex. Later there occasionally appeared to be such. The same is true of the feeling of vibration, the consciousness of which also grew with time. I give herewith a description of two such experiences, the first being without a consciousness of sex or vibratory sensations. The second description is of an experience during her last breakdown shortly before she came to me. It was very important to her because through it she became for the first time conscious of the true genesis of her 'universal consciousness', her 'infinite love' or 'her experience of God'. I quote her words as she wrote them.

'I awoke from sleep about one o'clock. (I find there is a law of rhythm in these experiences.) My worst attacks come between twelve and two in the morning. The tide dies down about four o'clock in the morning. It is the same in the afternoon—at four o'clock in the afternoon the tide ebbs. There were no vibrations when I awoke. There was no sex. I was soaring, expanding into this awful unknown, yet familiar, state of consciousness. My brain could no longer hold my soul. It was going outward into space—and space was nothingness. I was beating against the awful limits—the circle by which I was held was being broken by something within me—unknown and feared. I knew that I was about to die—and

I could not die. I feared death—that awful unknown state of consciousness. I could not die. And I so wanted life—wholesome active, vital earth life. I had never wanted anything else since I could remember.

‘And in this awful unknown state of universal consciousness I discovered something else. There was no room for anything but love; there was nothing but love. Not sex love, but understanding love of everything that lived or ever had lived. And that was hell. I did not want to be the universal consciousness, understanding and loving everything. Nothing was then left. That was hell. For it was nothingness. For in that awful opening, unknown, yet familiar, state, all were one. There was no division. And that was the hell again of nothingness—no variety—nothing! The closing of the vicious circle from which I could not escape; which I so wished to escape.

‘I rushed around the room and out into the bathroom, battled with this horror, which must mean death. I think, but am not sure, that in this attack the solar plexus, which usually pulls out of the body in these attacks, was not affected.

‘But in many later attacks, particularly in a much later one, the solar plexus seemed to turn wrongside out, and I was definitely out of the body, and by fighting pulled myself back in—for I would not go out into those psychic states, if I could help it. They are hell for me. I do not want them. I only want firm earth life, away from all this terrible high-pitched stuff. I awake from sleep in these attacks when the solar-plexus is pulling me out into horror. Then I fight to get back in the body. I do not remember in this experience of soaring just how I brought myself back again.’

Now comes her description of the informing experience which came to her a little before her second major collapse and shortly before she came to me.

Identity with the Universe

‘The beginning of these experiences was after several days of feeling myself a puzzle, with all the parts fitting in together, and getting no relief, from this and from the other states. I finally lay down on the bed one evening and thought of the woman [a psychanalyst] who had been working with me for some time and who had given me help and who understood my troubles and psychic experiences. I did not know which way to turn or where to go for help. No one seemed able to help me or to understand my torture.

I thought of this woman, who had been called out of town. Then it occurred to me that she should be able to help me from the distance, as she reached people by thought—more than thought—the speaking to the inner self or soul. So I began to concentrate, saying to her simply what my trouble was—that I was in need of help. Before this my body had been in a state of tingling vibration that always comes when I am at a high nervous pitch—a sort of trembling, tingling vibration—as though I am about to *disintegrate into atoms*. As I concentrated, this tingling vibration began to gather itself together, to become systemized and automatic, and rhythmic. It “did itself” automatically, in perfect rhythm without any volition of mine. *Inside my outer physical body I felt a fine inner body, exactly the counterpart of the outer, and yet internal to it.* All grossness was removed from it—it was a thing of wonderful lightness and beauty—but to my sense the beauty was horrible, sickening and deadly-sweet, as would be the perfume of a death-dealing orchid, with an overpowering, unknown perfume. It fascinated yet repelled—and in the meantime the unknown perfect rhythmic vibration of the inner body went on. It was all sex rhythm; the clitoris was the centre from which in vibrating rhythmic waves went out enveloping, in this unknown deadly rhythmic sex sweetness, the entire body. It was terrifying, with an unknown terror. It was fascination, sex-impulse, cloying sweetness and superstitious horror raised to the *n*th degree—it was another state of consciousness, for which there is no human language. It was ecstasy—ecstasy that turned my soul sick. And it was all sex-centered in the clitoris of the fine inner body, radiating from the center outward into unknown and awful space, beating, throbbing in perfect rhythm. It was hell—sex hell. It was the universe—sex universe. And I was the universe—the sex universe, beating, throbbing outward into nothingness. And it was all so familiar—somewhere, in some unknown state that I had known before it [her first breakdown and its causes] had all happened. I had always known this awful thing. Something was opening—and the deadly sex rhythm swept me onward. But only the clitoris was involved—not the rest of the sex organs in any way. I was no longer myself—I was the universe—which was one mighty rhythmic throbbing creature of sex, beating outward from the centre.’

‘Then into this opening consciousness came a voice—an inner voice—sweet and clear as a fine silver bell—familiar with the

familiarity of something forever known—forgotten for a brief time—and now unfolding again as a bud unfolds into a flower. It was within the centre of myself—not the sex centre (or the clitoris) but within my inner self—the intangible self.

“Listen”, it said, “and you will hear”. “Listen and you will hear” this voice like an inner hell in the soul centre of the universe, went on and on. All the time the inner rhythm kept up and the sickening horror enveloped me. I did not want this awful thing—this horrible opening of universal consciousness. This terrible and unknown—yet always known—state. It was worse than any hell I had ever conceived—for it was past any limited human conception. Always known—forgotten for a brief time—now opening into the immensity of space—into the awfulness of nothingness. And nothingness is beyond the horrors of hell—for it is past human conception.

‘Then I suddenly knew that it was death I was feeling. I sprang in deadly terror from the bed, fighting with the state. I could not die. I *would* not die. I wanted life. *How* I wanted life. I came back to the old suffering state, with an added fear. I was about to die.’

A Phantasy and Masturbation

‘Dressing, I went to Dr. H— [a mystic healer] (who understands all psychic states from experience). He also gives physical treatments which lower the blood pressure and as he expresses it, “bring you down to earth again”. I wanted earth, any kind of grey suffering earth, very much. Anything but that hell of ecstasy and universal consciousness—this opening out into the awful unknown. In terror I related to him the entire experience. If he did not understand it, it seemed to me I should go mad. To my relief temporarily he *did* understand it entirely—except that he has no fear and could not understand why I feared so. That there was nothing to fear. He assured me there was not the slightest danger of my dying—that my pulse was strong, that my physical condition and heart were perfectly all right. That if I went on nothing could happen. That the things I suffered so from were simply [spiritual] “laws”.

‘I went home quieted—let down to earth again. But as soon as I undressed and got into bed the rhythmic vibrations of the inner body began again—there was not the same terrifying consciousness

this time, as I recollect, of the universal consciousness—to the same extent. It was present however. I thought, "I will see this through; Dr. H— says there is nothing to fear." But I did not like the deadly sweetness—at times I did, slipped over into the consciousness of it, then back again, longing to be just a grey human being once more.

'Then I thought, "I do not want to send out this sex thing to a woman. I do not want a woman [the analyst] I want a man." That was one reason why I had felt so strongly the horror before—if I was going to have exalted sex relations I did not wish them with a woman, particularly with that woman. I wanted a man—exalted or not. And I did not wish to be so hellishly exalted—I wanted life and to get down to normal sex relations with the right man—that was all I had ever wanted. All this damn-fool high-pitched sex stuff had not come upon me from choice. I wished fervently that those who wanted psychic intercourse could have it. I desired only natural human relations, in a natural, wholesome human way. It was all I had ever wanted. Why, then, was this forced upon me?

'I thought, "To whom, to what man, shall I direct this whirling inner sex vibration?" I found the man—the one I wished. By this time all the sex organs, as well as the clitoris, were involved—but all in this fine inner body. [In imagination] I drew the man into my self; he lay there close to my heart—the inner heart—and the rhythmic vibrations swept on. It was deadly, nauseatingly sweet—the sweetness of hell—yet—at times I almost swept up to the exalted sweetness of its heaven. I said to the [imaginary] man as he lay there, what I have sometimes said to him [in reality] in joke, "well; I have vamped you at last. You like it, don't you?"

'Then the vibrations, which had not gone to the pitch of orgasm, suddenly began to die down. They came no more. And my exalted state of universal sex vibrations ended in a plain and ordinary masturbation, with physical relief. I was so relieved to find that I was still an ordinary human being that I did not feel the disgust I might ordinarily have felt at this. It was such relief to know that I was still human—disgustingly human. I went to sleep.'

Why the Horror?

Now let me tell you a little of the history of this woman, only just enough to explain her inability to derive the usual unalloyed joy and unmitigated exaltation out of her mystic experience. Be it

remembered that every one of the many mystics with whom she came in contact recognized the genuine mystic quality of her thrills, as being like unto their own exalted and exalting experiences. Whatever partial (and probably temporary) relief the unfortunate woman derived from her enlightenment through me, came from my explanation of the mental mechanisms of her hallucinations at the sanitarium and of these mystic trances of hers. These explanations were in line with my previous theories of the status and mechanisms of the hypothetical prenatal psyche, and were but more detailed explanations and applications of the views hereinbefore expressed.

This woman had lived in illicit sexual relations with a married man during fifteen years. This, with *all* the incidentals that accompany such relations, gradually produced an unbearable condition of self-reproach. Accompanying this evergrowing state of suppressed fear came the progressive withdrawal from contact with other humans. In the last three years she became a voluntary secret prisoner in a small room adjoining his office, venturing out only after dark, and not even daring to appear at a window during the day.¹⁵

One night about Christmas time 1913, during sexual congress in this chamber, the man died before reaching the orgasm. Now her secret was proclaimed on the front page of every newspaper in the country. She was held in custody on suspicion of murder and robbery. An autopsy exonerated her of the murder charge, and further examination induced a dismissal of the case for larceny as being unsupported by the facts. Philanthropic strangers provided care for her at a sanitarium.

Already psychanalysts see some of the objective causes of the feeling of horror associated with her later psycho-erotic experiences. But I wish to give at least a little further detail of the mental mechanism involved in the psychogenetics of this 'horror'. From the description given me I conclude that for months after the above painful events, this woman moved about as if in a trance, frequently with the same mingling of 'sweetness and horror' expressed by her in the last description. Also she was in an almost constant state of hallucination, living as the reincarnated spirit of Mary Queen of Scots and other celebrities who had suffered the agonies of cruel inquisitions. Here too, she had all the mystic experience of floating, flying, the fourth dimension, communication with the living dead,

¹⁵ See Upton Sinclair: *The Brass Check*, chap. 22.

universal mind, etc. In these hallucinations the deceased paramour was a regular attendant upon her, and gave her much common sense advice. But the realities of the situation could not be faced. The trance hallucinations were of course, defensive reactions. Practically all the mental mechanisms involved in the formation of the hallucination-content were explained to her by me, treating the hallucinations as an ordinary dream.

But her original inability to face the realities in the concrete, had left her so that at the sanitarium she was still unable to feel and act as if her man was really dead, and as if she were not still under suspicion of having murdered him, and in danger of being electrocuted. All the horrors present and potential of that unfortunate condition were suppressed, to function mainly below the surface of consciousness. For her conscious phantasies the man was still able to appear and talk to her. The need for a perpetually obsessive ecstasy was great, as the only way of keeping the terrifying present objectives out of consciousness. Therefore the interrupted copulation could not be treated in her action as having been discontinued by the death. For her there had been no death. The rhythmic copulation was still in progress. So it remained in consciousness when need be, as ever in process of being completed. But the causes of the terror only could be excluded from consciousness; the feeling of terror was there just the same, and from below the surface of consciousness it was still obtruding itself into the ecstatic delights. So it became impossible for her to receive therefrom joy unalloyed as did other mystics; or to wholly accept the popular mystic interpretation of the psycho-erotic ecstasy as a satisfactory experience of a beneficent God, or of infinite consciousness, of universal love, of the indwelling spirit, of the mysterious operations of the Holy Ghost, or the inner miracle of Grace, effecting her sanctification. No self-glorifying mystic theory was wholly satisfying, because the feeling of horror, of fear could not be wholly suppressed or even excluded from consciousness. For once the subconscious instead of creating a most wonderful mystic and psychic, succeeded only in spoiling one.

The experience of Adelaide M.B., like all other psychologic experiences, are explainable from many different viewpoints. The relatively orthodox mystics, of course saw predominantly those aspects of her ecstasy which were like unto their own. Now that we see the erotic origin of her ecstasy, we can better understand

that probably all of the experiences which express themselves, in such a great variety of mystical and metaphysical theory, each is but expressive of the individual's personal cultural status, and emotional needs, and that perhaps all of them have a similar involvement of erotic factors. When the interest and cultural development preclude intellectualization in terms of religion and of superhuman sanctions and valuations, the experience and the same mental mechanisms easily predispose to idealistic philosophies.

When psychologists get away from the theologian's and the philosopher's habit of searching for ultimate solutions, then like the physicist and the psychanalyst their attention may become wholly centered upon the study of natural processes. Those whose concern is predominantly with the understanding of the psychologic (force-) aspect of the energetic processes in the human organism involved in, and conducing to mystical experiences and to their metaphysical and religious intellectualization, to be a useful step toward the better understanding of these psychologic processes. With the hope that this essay has measurably served that purpose, I close.

RESCUE AND MURDER OF THE FATHER IN NEUROTIC PHANTASIES

BY

KARL ABRAHAM

BERLIN

'Rescue phantasies' are among those wish-creations of neurotics that are familiar and quite comprehensible to us since the time when, in 1910, Freud explained their unconscious meaning and traced their origin to the parental complex.¹ In these phantasies a neurotic sometimes rescues his father, at other times his mother, from danger of death. Phantasies of saving the mother's life arise chiefly from the son's tender feelings, and according to Freud's analysis also contain, in addition to the rescue tendency, the wish to present the mother with a child. Rank² later made a more elaborate study of these phantasies; he³ and Harnik⁴ have enabled us to understand the phantasies of rescuing the mother which are found in the works of poets.

Freud pointed out that the tendency to rescue the father is chiefly the expression of an impulse of defiance on the son's part. He also refers to the usual form in which these phantasies commonly appear. The son generally rescues some representative of the father, for instance, a king, or any other highly placed person, from an impending danger to life. In another place⁵ he gives an example of a typical phantasy of father-rescue but without giving a detailed analysis of it. I have often come across the same phantasy in my patients, and I may presume other analysts to be familiar with it.

¹ *Jahrbuch der Psychoanalyse*, 1910, Bd. II, S. 396; also in *Kleine Schriften zur Neurosenlehre*, Vierte Folge, S. 210.

² *Belege zur Rettungsphantasie*, *Zentralblatt für Psychoanalyse*, 1910-11, Bd. I, S. 331.

³ *Das Inzestmotiv in Dichtung und Sage*, 1912, and *Internationale Zeitschrift für Psychoanalyse*, 1914, Bd. II, S. 43 et seq.

⁴ *Imago*, 1912, Bd. I, S. 507.

⁵ In the 'Traumdeutung' in the discussion of day-dreams and also in the discussion of an example in the 'Psychopathol. d. Alltagslebens'.

I should like therefore to submit its unconscious content, particularly its symbolism, to a closer examination, and I hope to show that we ought not to be satisfied with recognizing a neurotic product of this kind as the effect of the infantile defiance that Freud has already perceived in it. Deeper analysis seems to me necessary; as will be shown, it yields important information about the patient's unconscious, and it also gives us an insight into the deeper layers of other closely-related phantasies which we shall draw on for comparison.

In the phantasy I have in mind the patient imagines he is walking along a street. He unexpectedly sees coming towards him at a terrific pace a carriage in which is sitting the king (or another highly placed personage). He instantly seizes the horses by the reins and brings the carriage to a standstill, thus saving the king from the risk of death.

If we first of all consider only the manifest content of the rescue phantasy we easily recognise it as the opposite of the Oedipus myth. The person saves the king's life, instead of taking it—as Oedipus does. In the manifest content the son has nothing to do with the risk of death the king runs; in fact, the son runs this risk himself for his father's sake.

On the other hand, it is worth noting those parts of the manifest content of the two phantasies that are in agreement. In both phantasies the meeting with the king is represented as due to chance; and it is particularly striking that in both of them the king is advancing in a carriage.⁶

If we now use our definite knowledge that in the unconscious 'king' is synonymous with father, and 'rescue' with killing, then the far-reaching agreement of the rescue phantasy with the Oedipus myth becomes quite evident. In the Oedipus myth, it is true, the killing of the king occurs undisguisedly; but this variation is explicable from the fact that the upper layer of the myth represents a crime in the remote past, from which every member of the people who fabricated the myth consciously thinks himself far removed. The neurotic, on the other hand, is himself the central point of the manifest content of the rescue phantasy; the transformation of an onslaught into a rescue is due to the stricter application of the censorship.

⁶ Dr. Carl Müller drew my attention to this parallel in a discussion at the Berlin Psycho-Analytical Society.

The rescue phantasy contains a whole series of details the determination of which is in no way explained by our having recognised the king as the father, and the rescue as containing an ambivalent meaning which includes his destruction. Those elements in the phantasy which are predominantly symbolic are: driving, the carriage, the horses, their bolting, the street, the chance meeting, pulling up the horses.

Beginning with the first-mentioned element, driving, the sexual-symbolic significance of which is quite familiar to us, we arrive at a layer of latent phantasies with the meaning: the son becomes—unexpectedly—a spectator of the father performing coitus.

The symbolic significance of the horses now becomes evident, and the over-determination of each element is here shown in a particularly instructive manner. In the cases where I have analysed this phantasy the carriage was constantly pictured as a carriage and pair; the two animals in movement together are comprehensible as symbols of the parents. The meaning of the bolting now becomes clear. In many dreams, and in those phantasies of neurotics which are accompanied by anxiety, coitus (and also onanism) is represented by a movement that becomes quicker and quicker, and cannot be moderated or stopped.⁷ This reminds us, for example, of the anxiety of certain neurotic persons on going downhill or downstairs; their anxiety refers to the danger they run of losing control of their speed. The same patients also commonly feel anxiety while being conveyed in any vehicle which they cannot stop at will at any moment (railway-trains, etc.). These patients protect themselves against the danger to which they would be exposed were they, if only for a moment, to surrender control over their libido; they displace their anxiety, however, on to the situations mentioned, which are well-suited to act as symbolic substitutes for the repressed ideas.

If the bolting of the animals represents the sexual act, then the intervention of the son who stops the horses can only correspond to the tendency to prevent the parents' intercourse. The intention to 'separate the parents' is among those impulses which we find particularly often originating in the Oedipus complex. The censorship conceals this intention; in its place appears the *chance*

⁷ The relations of these phobias to repressed urethral erotism cannot be gone into here.

which causes the son to arrive on the scene just at the moment when the furious onrush begins.

Although in the manifest content the well-meaning motive of the rescue phantasy comes to expression, the motive of defiance predominates at its deeper level—the defiant meaning which Freud has already recognised as the essential motive in rescuing the father. A contrast to the phantasy of rescuing the mother at once becomes clear; in this latter wish-formation the son procreates a child with the mother, while in the father-saving phantasy he prevents the father from doing the same thing. The close relation of the two ideas is now evident. To this may be added the tendency, which Freud has already appreciated, of being ‘quits’ with the father by saving his life; the father now ‘owes’ his life to his son, just as the latter ‘owes’ his to the father.

This analysis does not so far do justice to the manifold determination of the horse as a sexual symbol. Associations lead further to the horse as a symbol of male power, and also as a symbol of the male sexual organ, just as in the analysis of dreams with a similar content. Locomotives, automobiles, steamers, etc. are known as dream-symbols with the same meaning; common to them all is the idea of an urgent forward advance with a force that cannot be checked. If, therefore, the son successfully holds up the bolting horses, he thereby proves his superiority over the male power of the father whom in his childish idealizing admiration he had raised to the rank of king, i. e. to the most powerful of men. But in preventing the father (at a deeper level of the phantasy) from carrying out the act which is indicated symbolically, he robs him of the masculinity which had been the object of such admiration. The rescue phantasy is now seen to contain the impulse to castrate the father besides that of killing him and separating the parents; Every-day psycho-analytic experience shows, moreover, that phantasies of killing and castration are always most intimately associated with each other. Before discussing the castration symbolism, and particularly the idea of the son’s genital superiority which is represented in the phantasy, we must consider a further determination of the horse, and also the significance of the carriage in rescue phantasies.

The king, who embodied originally all the ideals of masculinity, travels proudly in a carriage as befits his importance. The carriage serves him as a vehicle, the horse as a draught-animal; both are

symbols of a woman, i.e. the mother. We can now recognise the expression of a further wish in the bolting of the horses: the mother is in league with the son, she 'runs away' from the father; she even brings him (the father) into danger of death and delivers him up, so to speak, to his son. But if it is the mother who threatens the father's life, and the son who endeavours to save it, then the son's neurotic sense of guilt is effectually relieved. A dream quoted below will support this interpretation.

One other symbol has still to be considered—namely, the street in which the event takes place. In the Oedipus myth also the murder of the father occurs in the street, and not in the royal palace or elsewhere. This detail must signify something as do all the others. Now we know that the street is a common symbol of the female genitals; and by applying logically our knowledge of symbolism on this point we are able to discover both in the rescue phantasy and in the Oedipus myth an element which has not so far been noted in them.

The street in which the son and father join issue needs no further comment. The idea of a contest about the maternal genitals, however, covers two different kinds of unconscious phantasies. The first is easily recognisable. A duel between father and son is a frequently recurring motive in myths and dreams. In virtue of its particular symbolism, however, the Oedipus myth gives to this combat the further significance of a competitive struggle for genital superiority.

King Laios is not the only occupant of the carriage. He is accompanied by a driver, a herald, and two servants. The king and the driver endeavour to force Oedipus out of the way as he advances towards them. Oedipus resists and gives the driver a blow. The king now aims a blow at Oedipus and hits him on the head with his thorny stick. This causes Oedipus to attack the king with his staff; he kills him, so that the king falls backwards from the carriage. Then the king's attendants engage Oedipus in a hand-to-hand conflict, in which Oedipus wins.

The metaphorical language is very clear here.⁸ The blow on the head is a typical castration symbol. Oedipus does not defend

⁸ It is not my present intention to give an exhaustive analysis of the myth. I only mention a few points regarding the content of the symbolism.

himself with a proper weapon, but with a stick—again a usual sexual symbol—against his father's especially dangerous stick, and thus clears his path to his mother. The killing of a number of men serves to emphasize the hero's superiority. They are all merely minor representatives of the father's figure. Moreover, it is significant that the father first of all opposes the son, on which the latter deals the first blow, not at the father himself, but at the driver, i. e. a representative of the father. The father then attacks the son, and only at the end does the latter kill him in self-defence. Here is repeated the theme with which the myth opened: the father endeavours to destroy the life of his new-born son; therefore Oedipus' later deed bears the character of retaliation, and thereby gains some extenuation.

Now we are familiar with a typical neurotic phantasy in which the son's conflict with the father is transplanted into the earliest past, i. e. into the period before the son's birth. These peculiar phantasies are well-known to every psycho-analyst, e. g. the phantasy of the son witnessing parental sexual intercourse while in his mother's body. Certain dreams, in which the dreamer wishes to pass along the birth passage, but finds his way barred by his father (i. e. his genital organ), occupy a special position among these products.

One of my patients dreamed he was on a ship coming from the sea into a canal; the ship got into a kind of morass and collided with a carman who was coming from the opposite direction with his cart. Ship and cart are quite comprehensible in this connection as male sexual symbols. The boggy canal represents the mother's bowel (earth). According to infantile theories procreation and birth take place by way of this passage. The dreamer coming from the sea on a ship reminds us of the representation of the birth of the hero in many sagas;⁹ water is one of the most frequent birth symbols. I cannot here go into the individual determinants of this dream, but will return to the birth symbolism concealed in the Oedipus saga.

When the fatal meeting with Laios occurs Oedipus is on his way to his yet unknown parents. In a narrow part of the road he meets his father who is driving towards him, just like the carman

⁹ Compare Rank, *Der Mythos von der Geburt des Helden*. (Schriften zur angewandten Seelenkunde, Heft 5) 2. Auflage, 1921.

in my patient's dream. There can be no doubt that a birth phantasy is contained in the myth at this point; the son must, as it were, first remove his father out of the way in order to be born. Once more we are reminded of the beginning of the myth, namely, of that oracle which prophesied to Laios that his son would kill him and then marry his own mother. On hearing this Laios arranges that the new-born son should be exposed on the mountains with his feet pierced (castration symbol). The father therefore prevents the son's entry into life by exposure on the mountains, and the way to the mother by castration. Oedipus' later journey to Thebes is a second representation of his birth. Again his father appears in his path, and this time the son kills the father without recognising him—the new-born child has always to learn to recognise its parents. In the rescue phantasy these tendencies are made unrecognisable by a higher degree of repression and distortion (conversion into the opposite) than exists in the myth which we are comparing with it. As the analysis of the rescue phantasy gave us hints of the symbolic content of the Oedipus myth, so from this myth a new light is thrown on those deeper layers of the rescue phantasy which are subjected to extensive distortion.

Our knowledge of the rescue phantasy and Oedipus complex can be supplemented from yet another side. Neurotics who produce father-saving phantasies occasionally furnish dreams which supplement these phantasies in a peculiar way. I will quote an example. The dream is as follows:

'I am sitting on the left of my mother in a little dog-cart to which one horse is harnessed. My father is standing by the off-wheel. His position signifies that he is speaking or has spoken to my mother, yet no words were heard; at all events my mother apparently took no notice. He looked very tired and pale. He turned away silently from the dog-cart and went off in an opposite direction to the one in which we were going. When I saw him disappear I expected he would soon come back, and turned to my mother, saying, "We can drive to and fro in the meantime". My mother made a slight movement with the reins which she held in her hands, and the horse began to move slowly. After a few moments I took the reins out of her hands, whipped up the horse, and we drove off quickly'.

Psycho-analysts will easily recognise that this dream originated in the Oedipus complex. The son takes the seat on his mother's

left in the dog-cart, which is only built for two persons, and this seat is the husband's. The father is set aside, he looks pale and tired, keeps silence, and disappears. We must consider the expectation of his return as a product of dream distortion which was necessary to circumvent the censorship. While the removal of the father is represented in a relatively simple manner, the second chief constituent part of the Oedipus phantasy, the union of the son with the mother, is concealed in a complicated symbolism which merits our particular consideration. The incest is represented by the journey of mother and son together. It begins significantly enough at the moment when the father has disappeared. Our dream therefore commences where the rescue phantasy ends; for this latter is concluded by the death of the father. Up to this moment the mother has curbed her libido and that of her son (libido = horse). When the son proposes 'to drive to and fro' (symbol of coitus movement) it is the mother who gives the signal, and the horse starts (symbol of erection). The movement proceeds with increasing speed, which we understand in the sense discussed above.

In this dream we find the horse again representing male activity, but at the same time also the female libido, and besides this it is also a penis symbol, just as in the rescue phantasy. It is of interest, however, that in both instances the son takes possession of the reins, whereby he assumes the rôle of the father. One particularly striking agreement between the two phantasies is the 'running away', in the dream the mother runs away with the son, and this is accompanied by the increasing pace of the horse, just as in the phantasy of the bolting horses.

The foregoing analysis leaves no doubt that even the day-dreamings which are apparently most simple owe their origin to the co-operation of the most varied kinds of impulses. Hence they need a most careful analytic investigation into all their details. In the present case this analysis makes possible instructive comparisons with other phantasies which make use of very similar symbolisms. The symbolism of the carriage, horses, driving and the increasing speed is suited to bring to expression in a high degree of condensation quite a number of repressed sexual tendencies. Along such paths we obtain an insight into the alternating phases of the struggle between impulse and repression, both in the individual and in the masses who create the myths.

COMMUNICATIONS

SOME REMARKS ON TOBACCO

BY

ERIC HILLER

VIENNA

Had the same great reasoner looked on, as my father illustrated his systems of noses, and observed my uncle *Toby's* deportment—what great attention he gave to every word—and as oft as he took his pipe from his mouth, with what wonderful seriousness he contemplated the length of it—surveying it transversely as he held it betwixt his finger and his thumb—then fore-right—then this way, and then that, in all its possible directions and foreshortenings—he would have concluded my uncle *Toby* had got hold of the *medius terminus*, and was syllogizing and measuring with it the truth of each hypothesis of long noses, in order, as my father laid them before him.

Sterne: *Tristram Shandy*, Book III, chap. xi.

Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all their panaceas, potable gold, and philosophers stones, a sovereign remedy to all diseases . . . but, as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, divelish and damned tobacco, the ruine and overthrow of body and soul.

Burton: *The Anatomy of Melancholy*, Part. 2, Sec. 4, Mem. 2, Sub. I.

I have thought it worth while, in connection with Dr. Brill's interesting article on 'Tobacco and the Individual' which I read in proof,¹ to summarise shortly some points in the symbolism of smoking. I am aware that this subject can be convincingly treated only by means of a detailed comparative study; I nevertheless imagine that such a summary as I have made may help the non-analyst to a fuller understanding of Dr. Brill's paper.

Tobacco can symbolise faeces. Like faeces it is brown, has an

¹ This number of the *Journal*, p. 430.

odour, should be moist, is associated with heat and burning sensations, is packed tight and is released from its tight package, may be hard or soft to the touch, etc. It can also be associated with faeces in less direct ways, e. g. it is probable that many pipe-smokers in mixing their tobacco by hand are really solving the equation: tobacco = mud = faeces. Many people abstain from smoking for a certain period, looking forward with pleasure to the moment (e. g. on the next railway journey!) when they have decided to smoke again. Others, too, give it up for as long as they can with the certain knowledge that they will at some near date have the pleasure and pain of starting again. This waiting to smoke starts echoes of what we know of the psychical mechanism of constipation. It is worth calling to mind the wretches we see in the street collecting cigarette ends (the discarded = faeces).

Tobacco can symbolise the penis. Knowing, as we do, that faeces can symbolise the penis, we are not being very adventurous or straining material too greatly when we say: tobacco (= mud = faeces =) = penis.

Tobacco can symbolise semen. The physical dissimilarity of the two substances is more marked in this case than in that of the association tobacco = faeces, just as the disgust and incredulity of the reader at this moment is more intense. The idea of semen being in connection with the mouth is more deeply repressed and so the symbolism is more distant. It can take the following route, via faeces: tobacco = faeces = semen, for faeces, besides symbolising the penis, are a well-known symbolic equivalent of semen itself. It is perhaps worth mentioning that tobacco is strong and *mild* not strong and *weak*; 'weak' would signify inferiority in both tobacco and semen, whereas 'mild' has no such connotation.

Tobacco smoke can symbolise flatus. The pleasure taken in puffing smoke, and in releasing it suddenly from the mouth and the pleasure in its scent are all evidently displacements upwards of the infantile pleasure in passing flatus.

Tobacco smoke can symbolise semen. Flatus has been shown to be equivalent in the unconscious to semen. We can therefore say: tobacco smoke = flatus = semen. The disgust of tobacco smoke many women show is surely thus in part a fear of impregnation. Perhaps the fear that the smoke should 'get into the furniture' means the same thing; the woman identifies herself with her house and all that is in it.

Cigarettes and cigars can symbolise the penis. They are cylindrical and tubular. They have a hot, red end. They emit smoke that is fragrant (= flatus = semen). The cigar is brown and large and so perhaps appears at first more dangerous. It is remarkable that freak cigars are usually *large*, whereas freak cigarettes are often (though not always) too small to be smoked. There are various amusing practical jokes for sale in the shops which consist of cigarettes and cigars that perform tricks. The cigarette continually stands on end, however you lay it down (erection), another squirts water (emission), a third explodes like a fire-work; one cigar is blown into and expands to an enormous size, from the other a mouse is shot out. All these jokes convey the idea of potency; we must not forget, moreover, the giggles when the flapper finds she has taken a limp, empty cigarette.

Pipes and cigarette holders can symbolise both the penis and the vagina. The *shape* of the pipe, while workable in a symbol of the penis, is nevertheless further removed from it and therefore a more obvious disguise than either the cigarette or the cigar. This disguise is made doubly sure by the fact that the pipe, as too the cigarette holder, is also a symbol of the vagina. It has a *bowl* or *vessel* into which *tobacco* can be inserted, as the cigarette holder has a cavity for the cigarette. Pipes, like women, often have gold rings.

Offering cigarettes. Most men carry about with them adequate supplies of cigarettes, so that they always have one to offer. A man always offers his companion a cigarette when he takes one himself. But at the same time a man does not generally like to be given cigarettes—he keeps to his own brand. Certain types of effeminate men accept innumerable cigarettes from their friends, but seldom offer cigarettes themselves. They buy ten at a time. Women smokers, however, if they carry cigarettes at all, usually have tiny cases holding two or three; they therefore do not offer their cigarettes, nor are they expected to. After quarrelling, two men accept cigarettes from one another.

Lighting cigarettes. A man as a rule likes to light his own cigarette and, in fact, usually has a slightly unpleasant feeling when another strikes a light for him—as if he couldn't do it himself! At the same time many men enjoy giving a light to other men—particularly it seems to their superiors, or to those whom they can regard as 'father'. It is as if they said 'You are getting too old

to strike a light; it comes so easily to me—let me show you'. Naturally the 'father' resents it and hurriedly feels for his own box of matches. In the same way, a man does not like taking a light from a woman. Most women smokers take it quite for granted that the man they are with will light their cigarette; indeed, if he does not offer to do this she feels hurt: 'If you don't do that you are indifferent to me!' But she would hardly offer a light to a man! Still, most men enjoy doing it and would feel that they had been slow if they saw the woman they were with do it for herself. A male subject-homo-erotic likes to receive a light from another man, while the object-homo-erotic likes to give it. The custom of taking a light from another cigarette is more complex. If matches are at hand, it seems a bothersome and clumsy way of getting a light in addition to which it often spells the destruction of the cigarette from which the light is taken. The impulse is probably a homosexual one (cigarette to cigarette = penis to penis), but it is not unconnected with the castration complex.

The act of smoking. The cigarette is usually held in the hand, though some smokers greatly dislike touching it and use a holder instead. The smoke is drawn rhythmically, inhalers taking, or saying that they take it right down into their lungs, after which it is blown out of the mouth or the nose. There are smokers, mostly of cigars, who keep the ash on to the latest possible moment, and others, usually of cigarettes, who continually shake off the ash. The cigar, which is already big, thus retains its shape and size, while the cigarette, which is small, is thus encouraged to become smaller still. A man still asks a lady's permission to smoke.

The boy smoking. Only a down-right abandoned boy would smoke a cigar; the boy who will not smoke a cigarette is a 'girl'. A boy seldom thinks of smoking a pipe. He smokes in secret because he is forbidden to smoke. He is told that if he smokes he will not grow. It will lead to illness and death. Nevertheless, he likes to be seen smoking by his friends, and he then feels like a man. He looks big because he resembles his father in having what he has (and what has been taken from him)—a penis.

Masturbation. Not only do men repeat over smoking the conflicts they had over masturbation; they repeat the act itself in a symbolic form in which symbolism: the cigarette = the penis. This may also be represented by the equation: cigarette = thumb = breast = penis. But there is more to be said. In smoking the cigarette is held in the

hand, as the penis was. A man is therefore saying in effect 'I am not only masturbating, which you forbade, but I am holding it in my hand, which you forbade as well'.

The man smoking. He cannot describe why he wants to smoke. He uses vague phrases. There is something he lacks and if he smokes he no longer lacks it; but what he lacks is uncertain. One might suggest that what he wants is a cigarette (= the penis he lost). After intercourse many men smoke a cigarette. They feel more strongly than usual this feeling of want, of lack; they have been castrated and compensate in this way. However, he has certain positive satisfaction in smoking. He feels self-confident; he feels complete; he feels 'as good as another'; in the company of women he feels more male. A soldier hides his cigarette in the presence of his superior.

The woman smoking. They too sometimes feel, as the man felt, that something is missing, lacking. To-day, when smoking is after all mainly a masculine amusement, they can still feel that they are doing something that men do and possessing something that men possess. Perhaps the woman who wants a cigarette after intercourse feels just at this moment most definitely castrated and thus, by smoking, reassures herself. They like to be given, but not to give, cigarettes (motion = gift = penis). They do, however, give boxes of cigarettes and pipes—but that is quite another matter.

Exhibitionism. Much of the satisfaction in smoking seems to be of an exhibitionistic kind. The smoker wishes to exhibit his penis. Some men persuade unwilling women to smoke; they beg the mother to show her penis. Everybody has heard playful expressions of disgust at the idea of a Jew with a large *nose* and a large *cigar*, and the long German pipes have often been caricatured.

Ambivalence. Particularly striking is the general ambivalence in connection with smoking. The second quotation with which I have headed this note is an illustration of this. Further, probably the majority of smokers, firmly as they believe in the benefit they derive from smoking, have at one time or another had fears that smoking did them harm. The violently opposed medical opinions on the subject make one doubt whether both those doctors who say smoking is one way of committing suicide and those who maintain that it is not only harmless but beneficial have based their opinions on a precise scientific foundation. In lesser things, one may remark on the women who say 'Oh, don't bother about the ash—it's good for

the carpets' and the others who are horrified if a little fall to the ground. Some men *must* smoke while working; others make a rule never to smoke in business hours and look on smoking during work as a sign of laziness. Also, the cigarette is modest but malicious, while the cigar is arrogant but hurts not.

A reason for starting to smoke. With all this symbolic basis—where the whole ceremonial of smoking seems to correspond with its phallic significance—I should like to lay stress expressly on a point that Dr. Brill no doubt felt to be too obvious to mention. I refer to the reason, or at least one of the reasons, why people start smoking (and, of course, why they go on), that is the phallic significance of the cigarette, cigar and pipe. It is thus a substitute for the penis (mother's breast) of which they have been deprived (castrated, weaned). This attraction, however it be elaborated, appears to be sufficient to overcome the slight barrier caused by the fact that some people do not like the taste at first—slight because after all it is a very good taste.

A NOTE ON THE TONGUE

BY

DOUGLAS BRYAN

LONDON

It is a well-known fact that certain organs of the human body are at times replaced both psychically and physically by other organs of the body, and the function assigned to the primary organ is more or less carried out by the substituted one. Instances of this substitution are replacement of the penis by the tongue and the vagina by the mouth.

The particular replacement on which I wish to make an observation refers to the tongue as a substitute for the penis.

The psychical substitution of the penis by the tongue is frequently found in dreams, phantasies, fairy tales, etc. Its use as a symbol is derived from certain of its characteristics which it has in common with the penis, for example, both are elongated organs usually flaccid but which become lengthened and stiffened on protrusion, in colour and texture there are distinct similarities, and power of movement, moistness and slipperiness are common to both. This utilisation of the tongue as a symbol of the penis is not usually recognised consciously, and no term is applied to it voluntarily that shows that its definite connection with the penis is consciously appreciated.

On the other hand in those cases where the tongue is used as an obvious physical substitute for the penis the substitution is fully conscious. The well-known example of this is cunnilingus; here the tongue is applied directly to the female sex organs. Although the tongue in this case is used as a direct substitute for the penis I had never seen or heard it stated that the person consciously perceived any lingual sensations analogous to penile ones under like conditions.

A short time ago, however, I came across a case which has caused me to amend the above statement.

A man whose main source of sexual gratification is obtained by the practice of cunnilingus, and that by preference on girls from fourteen to sixteen years of age, perceives the physical feeling of erection in his tongue analogous to erection of the penis.

If, for instance, a prepossessing girl about fifteen years old is pointed out to him he eyes her lasciviously, makes a sucking noise with his lips pursed, and says, 'Ah! she gives me a "tongue-stand"'. (The term 'tongue-stand' is equivalent to the frequently heard vulgar expression 'cock-stand'). This man then perceives a physical sensation in his tongue similar to that accompanying an erection of the penis under conditions that might ordinarily induce erection of that organ.

The case is interesting in that it supports very definitely the fact of replacement of the penis by the tongue in the sense that a physical feeling intrinsic in the penis itself is transferred to the tongue. It also helps thereby to confirm the fact of the symbolisation of the penis by means of the tongue.

ABSTRACTS

General

E. K. Tillman. The Psychoanalytic Theory from an Evolutionist's Viewpoint. *Psychoanalytic Review*, 1921, Vol. VIII, p. 349.

The author considers that psycho-analytical theory is not only 'in accord with the facts of evolution' (he is especially struck by the plasticity of the instincts and emotions as disclosed by psycho-analysis), but also tends to modify certain general evolutionary ideas, particularly in constituting an impressive argument against the Spencerian idea that evolution is synonymous with progress and in thus leading us back to Darwin's original non-teleological conception. On the other hand he thinks that a social psychology built on psycho-analytical theory would have only a passing value, lasting until our sexual customs were brought more into relation with biological facts. In this he evidently overestimates social prejudice as a cause of repression and does not realise how deeply seated the causes of repression are.

E. J.

*

Ed. Claparède: Freud et la psychanalyse. *Revue de Genève*, Déc. 1920, p. 846 à 864.

Beaucoup de psychiatres français ont reproché à la psa. de n'apporter rien de nouveau. Claparède montre combien ce reproche est peu fondé. Certes la psychologie officielle parlait de ci de là de notions analogues à celles du refoulement ou de la dérivation, et plus d'un psychologue avait déjà attiré l'attention sur l'importance du sentiment et de la sexualité dans les mobiles de nos actions; mais ce n'était là que quelques pages égarées. Claparède rend justice à Freud et montre qu'il a été le premier à rassembler par quelques hypothèses fécondes, ces faits disparates. A ce propos voici ce qu'il écrit:

'Refuse-t-on à Newton la gloire d'avoir découvert la gravitation universelle, parceque son trait de génie n'a guère consisté qu'à rapprocher des données qui toutes avaient été établies avant lui, à tirer parti des études mathématiques de Descartes et de Fermat, des expériences de Galilée sur la chute des corps, de celles d'Huygens sur

la force centrifuge, des observations de Képler et de Hooke sur le mouvement des planètes? Sans doute, tout, dans le domaine de la gravitation, avait été découvert, sauf, justement, la loi elle-même de gravitation. Eh bien, nous pouvons dire aussi que rien, dans la psa. n'est entièrement nouveau, sauf, précisément, la psa.'

La psa. a été si souvent décriée en France que nous croyons utile de citer ici les paroles par lesquelles Claparède cherche à la légitimer: 'Vraie ou fausse, cette théorie générale a au moins l'avantage, et ce n'est pas rien de relier entre eux des faits très disparates, de les coordonner, de les rapprocher tout en marquant ce qui les distingue, de leur assigner à chacun un déterminisme, de les faire dériver tous de quelques princips généraux auxquels a conduit l'observation elle-même. Or, en science, une hypothèse, même si elle est loin d'être? définitivement démontrée—et y-a-t-il une théorie qui puisse se flatter de l'être?—est légitime si elle rend mieux compte que les précédentes des phénomènes qui l'ont sorcitée. 'Que la théorie psychanalytique constitue une hypothèse qui mérite d'être prise en considération, c'est le moins qu'on puisse dire d'elle. Et les phénomènes dont elle s'occupe sont d'une telle importance, elle étend son empire sur tant de domaines qui intéressent l'humanité, qu'il n'est plus admissible aujourd'hui que le public cultivé nourrisse à son endroit des préventions ridicules, attitude vraiment trop naïve en face de l'edifice imposant que constitue la somme des travaux de l'école nouvelle.'

Après avoir montré ce qu'il y avait d'original dans les théories de Freud sur le refoulement, l'action des éléments refoulés, le déguisement, le rêve, la compensation de la réalité, la pensée symbolique, le refuge dans la maladie, et la libido, il insiste sur l'intérêt que présente toute cette psychologie dynamique:

'En appuyant sur le côté dynamique des phénomènes subconscients, la psa. est pour la psychologie un ferment vivifiant. La psychologie expérimentale qui s'est appliquée à nous renseigner sur le mécanisme des processus mentaux a presque complètement oublié de sonder les raisons des mouvements de ces mécanismes. Ce sont ces ressorts cachés que la psa. à découvrir et à décrire.'

R. DE SAUSSURE.

*

Cornélius. Le mécanisme des émotions. *Archives internationales de neurol.*, 1920, No 1, p. 33 à 73, No 2, p. 1 à 15, No 3, p. 89 à 107.

Après avoir indiqué sommairement quelles étaient les différences de point de vue des écoles de Freud, de Jung et d'Adler, l'auteur décrit l'analyse qu'il a faite d'une femme qui ressentait une angoisse chaque fois qu'elle entendait un bruit régulier, rythmé. Il s'étonne du peu

de succès qu'il a eu, et de là conclut que la psa. n'est que d'un très petit secours pour la thérapeutique des névroses. Mais innombrables sont ses fautes de technique. Sa malade d'abord avait 50 ans, les séances n'avaient pas lieu tous les jours. D'autre part l'auteur adressait directement des questions à sa malade, et souvent sur des points qui éveillaient chez elle une vive émotion. Enfin cette analyse ne se poursuit que pendant 5 séances! Parmi les traumatisme que l'auteur a trouvé chez sa malade, citons le fait qu'à l'âge de 14 ans elle avait surpris le coit de ses parents. Cornélius prétend que cet événement ne peut entrer en ligne de compte pour un psychanalyste, puisque d'une part il n'était pas refoulé et que d'autre part il se passait dans la seconde enfance. L'auteur semble donc ignorer tout à fait les dernières idées de Freud sur la genèse des névroses. Nous avons vu que les prémices d'où était parti l'auteur étaient fausses, nous ne nous arrêtons par conséquent pas à ses conclusions.

R. DE SAUSSURE.

Clinical

O. A. R. Berkeley-Hill. A Case of Paranoid Dissociation. *Psycho-analytic Review*, 1922, Vol. IX, p. 1.

A very detailed study of a case of dementia paranoides.

E. J.

*

Alfred Carver. Notes on the Analysis of a Case of Melancholia. *Journal of Neurology and Psychopathology*, 1921, Vol. I, p. 320.

A short analysis of a melancholic patient aged 44. In his conclusions Carver brings out clearly two of the most characteristic features of the psychogenesis of melancholia, namely, the identification of the subject with the love-object and the fact that the self-reproaches are displacements on to the self of reproaches originally intended against the love-object. The importance of hate in the mechanism, though hinted at, is not so plainly brought out.

E. J.

*

E. Prideaux. Criminal Responsibility and Insanity. *Psyche*, 1921, Vol. II, p. 29.

This is an excellent discussion of the different views held in regard to criminal responsibility, the relation between the medical and legal aspects etc. It is written throughout from a modern point of view.

E. J.

*

H. Flournoy: Délire d'interprétation au début. (A propos de la théorie évolutive et causale des psychoses.) *Archives suisses de neurologie et de psychiatrie*, Zurich, T. VII, 1920, p. 188 à 135.

Nous ne pouvons pas résumer ici le cas très complexe et embrouillé que le Dr. Flournoy nous rapporte. Qu'il nous suffise de dire qu'il en a éclairé la psychogénèse avec beaucoup de clarté et de perspicacité. Nous voudrions par contre, résumer ici les quelques considérations théoriques auxquelles l'a amené sa malade. L'explication de psychogénèse qu'il nous propose est à la fois dynamique et causale. La psychose serait ici le résultat d'une lutte entre des forces antagonistes, d'un conflit dont l'issue a été défavorable. F. oppose cette explication à l'explication traditionnelle de la dégénérescence et de la prédisposition constitutionnelle.

'Pourquoi', dit-il, 'une succession d'erreurs de jugements, de faux aiguillages, de mauvais plis,—minimes d'abord, mais dont chacun en entrainera un autre, s'il ne sont pas corrigés au fur et à mesure,— ne finirait-il pas par produire un véritable dérangement mental?... il n'est pas question, entendons-nous, de nier l'hérédité ou la prédisposition, car, parmi les facteurs étiologiques, multiples dans toutes les maladies, ces derniers prennent leur place comme les autres... En fait de démonstration, les deux hypothèses sont exactement sur le même pied, et il n'est pas moins scientifique de donner sa préférence à l'une plutôt qu'à l'autre.'

L'hypothèse de l'hérédité amène au pessimisme et au scepticisme le plus complet en ce qui touche la thérapeutique, tandis que l'hypothèse d'un trouble idéo-affectif incite à la recherche de thérapeutiques nouvelles.

'Nous respirons tous des bacilles de Koch, et seulement quelques-uns d'entre nous deviennent tuberculeux; si l'on avait attaché d'emblée une importance exclusive à la prédisposition morbide, on ne se serait pas donné la peine de chercher plus loin, et le bacille serait peut-être encore inconnu.'

R. DE SAUSSURE.

*

R. Dupouy: Confusion mentale d'originale puerpérale. *Bulletin médical*, 1920, p. 722.

Le Dr. Dupouy est bien connu par son intéressant livre sur les opiumanes, c'est pourquoi nous avons cru utile de signaler son article quoiqu'il ne fasse pas directement allusion à la psa. D. remarque principalement que le délire d'origine puerpérale se rapporte avec prédilection aux émotions sexuelles de la femme.

R. DE SAUSSURE.

*

Chavigny and Cuny. The Reactions of Psychopaths—their Professional Taint. *L'Encéphale*, Sept.—Oct. 1921, p. 163.

1. In a small room was found the dead body of an electrician who had electrocuted himself by connecting the poles of an electric light bracket, one with the brass handle of the door, the other with the key which had been pushed into his anus. The body was found with one hand clasping the handle of the door to complete the circuit.

It may be assumed that this was an accidental suicide.

2. An officer in the French Army would address some sentinel and, having ascertained that he was on fixed duty, would take off his cap, tell him that his hair was too long, produce a pair of clippers from his own pocket and cut off all the sentinel's hair. On one occasion, he did the same to a private soldier in a train, ordered him to lower his trousers and proceeded further to cut off his pubic hair.

The authors correctly infer that both of these patients were homosexual, but they draw no conclusions as to the homosexuality being conscious or unconscious.

W. H. B. STODDART.

Dreams

L. D. Hubbard. A Dream Study. *Psychoanalytic Review*, 1921, Vol. VIII, p. 73.

An anagogic study of a dream in five acts. The author imitates Maeder in confounding the latent content with the dream structure.

E. J.

*

G. Stragnell. The Dream in Russian Literature. *Psychoanalytic Review*, 1921, Vol. VIII, p. 225.

A study of the passages dealing with dreams in the writings of Dostoevsky, Korolenko, Gogol, Pushkin, Tchernychewsky, Kuprin, Turgenyev, and Chekov. Much interesting material is brought forward in confirmation of Freud's theory.

E. J.

*

L. H. Horton. What Drives the Dream Mechanism? *Journal of Abnormal Psychology*, 1920, Vol. XV, p. 224.

The mechanisms which the author brings forward seem to be built up entirely on his reading and interpretation of the manifest content of dreams and therefore are of little interest to the psycho-analyst.

D. B.

*

L. H. Horton. Resolution of a Skin Phobia with Nightmare. *Journal of Abnormal Psychology*, 1920, Vol. XV, p. 157.

The author's method of dream interpretation seems to be allied to that used by Stekel. He evidently relies on his own interpretation of the material, and therefore from a psycho-analytical point of view the article is valueless.

D. B.

Sexuality

C. P. Oberndorf. Some Phases of Autoerotism. *New York Medical Journal*, November 8, 1919.

The author commences his article by saying that the Freudian concept of the development of sexual pleasure traces pleasurable sensations primarily to bodily functions, such as suckling, rocking and swaying and simpler tactile movements, and he includes these under the term autoerotism. So far we can accept what he says, but when he adds that 'we can concur with the assertion of White that, "All pleasure founds in the last analysis in sex pleasure"' we must disagree with him. This latter view, which is unfortunately rather prevalent and thought to be based on psycho-analysis, has never been stated by Freud or those who accept the psycho-analytic principles in toto. It is only pleasure of a specific quality and having certain characteristics that can be regarded as sexual pleasure, and any other pleasure requires a different explanation.

The author next makes a few cursory remarks on narcissism, and then proceeds to deal with masturbation. He quotes several cases in which existed conflicts regarding masturbatory practices.

D. B.

*

W. Stekel. Zoanthropy and Zoophilia. *Psyche and Eros*, 1922, Vol. III, p. 22.

A discussion, with much illustrative material, of the many ways in which animals may play an important part in human fancy.

E. J.

*

I. H. Coriat. Sex and Hunger. *Psychoanalytic Review*, 1921, Vol. VIII, p. 375.

This is supposed to be a discussion of the psycho-analytical views of sex and hunger, but it is vitiated at the outset by radical

misapprehension of the nature of these views. He speaks of nutritional libido as a different thing from sexual libido, and is under the illusion that, according to Freud, 'the pleasure derived from satisfying hunger is at bottom sexual'.

E. J.

Applied Psycho-Analysis

Frida Teller. Die Wechselbeziehungen von psychischem Konflikt und körperlichem Leiden bei Schiller. (On the correlation of psychical conflict and physical suffering in Schiller.) *Imago*, 1921, Vol. VII, p. 95.

The author tries to show that Schiller chose the 'escape into illness' whenever he felt unable to grapple with serious psychical conflicts. She proves her thesis by different quotations from Schiller's letters and in a very interesting manner shows how Schiller's last dramatic works were interfered with by illness mainly because he had chosen conflicts arising from the Oedipus complex to represent them. Those topics interested him most, but he felt unable to develop them dispassionately in his work and the intense mental strain made him prefer—unconsciously, of course—to escape into illness. This connection the author shows up on Schiller's 'Demetrius'; which remained unfinished. Schiller regressed so far to infantile complexes that he seemed unable to give up the 'gain of illness', for illness seems the only way to abreact his unconscious libidinal tendencies.

KATHERINE JONES.

*

Theodore Schroeder. Shaker Celibacy and Salacity Psychologically Interpreted. *New York Medical Journal*, June 1, 1921, p. 800.

The author gives a short history and psychological interpretation of the Shaker Sect. It is interesting in that it again brings out the well-recognised fact that repressed sexuality is the motivating force of religious sects and movements. The author also seems to have some acquaintance with psycho-analysis as evidenced by some of his interpretations.

D. B.

*

Christin. Hamlet. *Semaine littéraire, Genève*, 7 Mai 1921.

Le Dr. Christin résume ici les interprétations que les psychanalystes ont données de cette pièce. Il montre ensuite combien celles-ci sont plus plausibles que les explications de Goethe ou de Janet.

R. DE SAUSSURE.

*

Albert Thibaudet. Psychanalyse et littérature. *Nouvelle Revue Française*, Avril 1921.

Monsieur Thibaudet est un excellent critique littéraire. Malheureusement il a voulu donner son avis sur un sujet qu'il ne connaît guère, et il n'a pas manqué de dire des sottises. Ceci à propos du livre de Monsieur Vodoz sur Roland. Je ne m'attarderai pas à relever les erreurs d'un écrivain qui parle des idées de Freud sans avoir jamais lu un de ses livres. Je préfère relever ici une des seules phrases réconfortantes de cet article.

'Il nous faut comprendre que ces coups de sonde dans l'inconscient poétique ou artistique touchent en effet une matière très riche, une épaisseur de réalités intérieures où bien des découvertes sont possibles.'

R. DE SAUSSURE.

*

Goblet d'Alviella. L'Initiation, institution sociale, magique et religieuse. *Revue de l'hist. des Religions*, T. LXXXI, No 1, janv., févr., Paris, 1920.

L'auteur de cet important article commence par indiquer que dans toutes les sociétés rudimentaires, les individus du même sexe et du même âge, ayant les mêmes intérêts, les mêmes goûts, les mêmes occupations, ont une tendance à se grouper en sociétés particulières au sein de la société générale. Ce sont comme autant de classes juxtaposées qui comprennent respectivement les impubères, les adultes, les célibataires, les hommes mariés, les femmes dans leurs diverses conditions physiologiques, les groupes totémiques, clans, phratries, les étrangers et même les morts.

Or tout passage de l'une de ces classes à une autre est accompagné par une modification dans la forme ou la nature des influences surhumaines avec lesquelles l'individu se trouve en rapport. D'autre part en pénétrant dans la nouvelle société, les étrangers risquent d'y apporter les effluves magiques et contagieuses de leur ancien milieu. Il faudra donc à la fois les purifier, les agréger et les instruire. Tel est le triple objet de l'Initiation.

L'auteur croit constater que l'élément magique du début disparaît peu à peu, en devenant plus religieux, plus moral et enfin plus simplement social. Quand la croyance à l'efficacité de la magie commence à disparaître, ou quand les cultes publics gagnent en importance, il arrive que les sociétés secrètes deviennent graduellement de simples clubs, d'où tout élément mystique a disparu.

Quant au rite de l'Initiation lui-même il comporte entre autre: (1) Une série de formalités qui relâchent et dissolvent les liens du néophyte avec son milieu antérieur. (2) Une autre série de formalités

qui l'agrègent au monde surhumain. (3) Une exhibition d'objets sacrés, ainsi que des instructions relatives à leur nature ou leur destination. (4) Des rites de retour ou de réintégration qui signalent la rentrée de l'initié dans le monde profane.

Ces rites, surtout ceux des trois premières catégories se rencontrent dans toutes les initiations, aussi bien chez les sauvages que chez les civilisés.

Comment agissent ces rites sur la personne du néophyte?

(1) Par une production d'influences mystiques qui modifient sa nature spirituelle et même physique. (2) Il y a substitution, voire superposition d'une âme nouvelle qui descend du monde des esprits (Frazer). (3) Par une application plus accentuée de l'idée de régénération, l'initié repasse à l'état d'embryon.

En ce qui concerne ce dernier aspect, fort important, de l'initiation, l'auteur cite un certain nombre de références très significatives. Chez les Nosairis du Liban, l'initiation était assimilée à un enfantement; le néophyte s'appelait fœtus. En Egypte le Pharaon qu'on sacrail solennellement (assimilation à Osiris) devait s'envelopper dans la peau d'un animal intitulée 'la peau berceau'. En Inde le jeune Brahmane, au cours de son initiation, devait assumer l'attitude d'un embryon, en se plaçant sur une peau d'antilope noire qui représentait la matrice. Ensuite il était qualifié de *deux fois né*.

Cette mort en vue d'obtenir la grâce d'une nouvelle naissance est du reste nettement indiquée dans la cérémonie de 'Profession des vœux' chez les Bénédictins. Elle est une vraie initiation, avec l'obligation du secret en moins. Le novice s'étend sur le sol entre quatre cierges. On le couvre du drap mortuaire; l'assistance entonne sur lui le *miserere*; puis il se relève, embrasse tous les assistants et s'en va communier entre les mains de l'Abbé.

Dans l'initiation enfin le badigeonage joue un rôle. Il est le rite proprement de la séparation, et il comprend également des mutilations (circoncision, extirpation d'une dent, ablation d'une phalange, etc.).

L'agrégation au nouveau milieu comprend souvent l'application d'un nouveau nom, lequel est souvent accompagné de l'emploi d'une nouvelle langue, formée soit d'expressions et de tournures archaïques, soit de mots usuels qui empruntent une nouvelle intonation.

FERDINAND MOREL.

*

A. Winterstein. Der Sammler. (The Collector.) *Imago*, 1921, Vol. VII, p. 180.

A not very detailed psycho-analysis of a novel by Victor Fleischer, bearing the above mentioned title, the story of a retired high official who

spends all his time and a legacy on collecting medals. Meeting a young expert he becomes obsessed by the fear of the superiority and arrogance of the young man and, afraid of a crushing judgement, does not want to show him his collection. The analysis of the novel points out the anal-erotic character traits showing themselves in the passion for collecting. It follows the lines shewn by Freud and Jones.

KATHERINE JONES.

*

W. J. Lawrence. The Phallus on the Early English Stage. *Psyche and Eros*, 1921, Vol. II, p. 161.

Contrary to what is often stated, Lawrence shews here by the aid of some rare material that representation of the phallus was by no means unknown on the Elizabethan stage.

E. J.

*

H. E. Barnes. Some Reflections on the Possible Service of Analytical Psychology to History. *Psychoanalytic Review*, 1921, Vol. VIII, p. 22.

In this very suggestive sketch the author illustrates the principles he laid down in a valuable study published in the *American Journal of Psychology* (See this *Journal*, Vol. III, p. 360) by applying them to some points in American history. The main part of the article is taken up by a study of the psychological motives of Alexander Hamilton and Thomas Jefferson.

E. J.

*

J. E. Towne. A Psychoanalytic Study of Shakspeare's Coriolanus. *Psychoanalytic Review*, 1921, Vol. VIII, p. 84.

A short study, in terms of psycho-analysis, of the influence exerted on Coriolanus by his mother. The respects in which Shakespeare deviated from Plutarch's version are noted.

E. J.

BOOK REVIEWS

L'ÉVOLUTION DES FACULTÉS CONSCIENTES. Thèse présentée à la Faculté des Lettres de Paris pour le doctorat d'Université, par J. Varendonck, Docteur ès Sciences Pédologiques, Ancien Chargé de Cours à la Faculté de Pédologie de Bruxelles. (Gand, I Vanderpoorten; Paris, Felix Alcan, 1921, pp. 204.)

This book probably suffers to some extent from the fact that it was prepared as a doctorate thesis, for the method of exposition sometimes suggests that Dr. Varendonck was working under the recommendation which the reviewer remembers to have had impressed upon him when he entered for his first examination: 'Assume that the examiners know nothing'. Excellent as this precept may perhaps be for a candidate dealing with (possibly ignorant or prejudiced, but presumably patient) examiners, it is less applicable to an author's dealings with his other readers, for whom the perusal of his book should, we may suppose, be a pleasure and not merely an official duty; as regards whom it may (except in the case of elementary text books) legitimately be assumed that they already know something on the subject of the book; and who (unlike examiners or reviewers) are at liberty to put down the book, should they find it too long-winded for their taste. In the present case the reader will probably feel that the original thesis might very well have been condensed and abbreviated before its presentation to the general public and that the main points which Dr. Varendonck wishes to bring forward would have stood out much more clearly, if their presentation had been less encumbered by long elaboration and illustration of a good many fairly obvious and well known matters. At any rate it may be safely said that the reading of the book would have been made considerably easier, and probably also more profitable, by a judicious arrangement of sub-headings (in the text, not merely in the list of contents) within the five chapters of which the volume is composed, averaging as these do forty closely printed pages apiece.

Having said this much in deprecation of the manner in which the book is written, it is only fair to add that the matter it contains is often of considerable interest. Dr. Varendonck starts with a consideration of what he calls 'Duplicative Memory' (i.e. simple redintegration) and then goes on to deal with 'Synthetic Memory' as

operative in Perception and Conception. Perception being regarded as a synthesis provoked by the environment, ideas, thoughts and concepts are considered as syntheses provoked from within by the conscious or unconscious Self; thought being defined as 'the adaptation of revived memories to a present situation, under the dominance of an affect or of the will' (p. 88). Following Ferrier and Ribot (the authors quoted by him in this connection), he believes that one of the principal functions of consciousness is to inhibit movement (p. 140), this inhibition of movement being an essential pre-condition of choice (p. 149). Automatism, which excludes choice, represents the opposite pole from consciousness, and corresponds to a tendency '*à faire durer ce qui est bon*', to perpetuate a successful adaptation to the environment. But 'the continuous variations of the environment are opposed to this inertia and systematisation and produce an instability of the mental equilibrium'. As the mind develops it keeps up the struggle against the variability of the non-Self. It does not allow itself to be overcome by circumstances, but on the contrary endeavours to adapt itself to them by means of reactions which become more and more numerous as we ascend the scale of life. The necessity of overcoming circumstances on pain of death sharpens the desire for self-preservation, which, instead of relying on unproductive routine, passes in review all the syntheses of which memory stands possessed, to arrive sometimes at the most unexpected solutions (p. 169). In animals and infants consciousness tends to be relatively intermittent (p. 170), disappearing as soon as there is no longer any necessity for choice. In men, owing to the continuousness of their desires, consciousness tends to be more permanent. The desires of the animal are relatively simple and therefore often satisfied, whereas man (owing to the subdivision and ramification of the more primitive longings) 'is constantly tormented by desire from the moment that he wakes until the moment that he goes to sleep' (p. 171). The biological advantages of consciousness 'are the result of a long evolution, in the course of which the mind has been compelled to overcome its own inertia (which pushes it towards a constant reproduction of the syntheses that lie ready to hand in memory) and to suppress the tendency to spontaneous movement, inhibiting thus the simpler desires of a more primitive and less adapted kind' (p. 193). The ultimate function of consciousness is thus always a new and more perfect adaptation to the environment (p. 197).

It is thus clear that Dr. Varendonck's line of thought is very similar to that of Freud in some of his more recent 'metapsychological' writings, though Freud has perhaps a clearer conception of the ultimate implications of the desire for adaptation, i. e. the total cessation of vital activities that constitutes the aim of the 'Death Instinct'. The present book does not appear to contain any reference to these later writings of

Freud, so that the two thinkers would seem to have arrived independently at much the same conclusion.

J. C. F.

*

PRACTICAL PSYCHO-ANALYSIS. By H. Somerville, B.Sc., F.C.S., L.R.C.P., M.R.C.S. (Baillière, Tindall and Cox, London, 1922, pp. 142, Price 6s.)

The title of Dr. Somerville's book, 'Practical Psycho-Analysis', reminds us of a lecturer who a short while ago advertised a lecture on 'Psycho-Analysis'. After the lecture a psycho-analyst went up to the lecturer and asked him why he had advertised a lecture on 'Psycho-Analysis', as his lecture had practically nothing to do with psycho-analysis, and what little he had to say on the subject was incorrect and entirely misleading. He replied, 'I chose the title "Psycho-Analysis" because it draws so well'.

If Dr. Somerville had called his book 'Psychological Analysis applied to War Neurotics' and had left out all reference to psycho-analysis, at least in name, it might have been read with a certain amount of interest and perhaps edification. But when he calls the book 'Practical Psycho-Analysis' we fail to see the relevancy of the title.

The book indicates quite painstaking work in the elucidation of certain complexes and conflicts in war neurotics, and for this reason is to be commended. Nevertheless we cannot agree with many of his findings and explanations from psycho-analytical points of view.

It is to be regretted that medical men and others whose apparent knowledge of the theory and practice of psycho-analysis is exceedingly limited and frequently incorrect should choose to write on the subject. The multiplication of these kinds of books is certainly to be deprecated, for not only are they incorrect expositions of the subject, but they tend to bring the science into disrepute.

D. B.

*

SHAKESPEARE'S 'HAMLET'. By A. Clutton-Brock. (Methuen & Co., London, 1922, p. 125. Price 5s.)

Like so many books with the same title, this has an ambitious aim. The author tells us: 'There still remains the question—"Why did Hamlet delay to kill the King?"; and to that I wish to find an answer, so that it may no longer be an obstacle to anyone's experience of the play' (p. 31).

The various modern attempts to answer this question are, largely because of the well-known Freudian theory of Hamlet, becoming more and more definitely psychological and, although Mr. Clutton-Brock

nowhere acknowledges his indebtedness to this theory, it is evident that he has been extensively influenced by it. He rejects the older 'constitutional' explanations of Hamlet's delay—and of course the so-called 'objective' explanations—and he insists that the inhibition is of internal origin. 'It is not policy, it is an obstacle within himself, a repulsion that he does not understand' (p. 42). He well says (p. 50) that 'The fact that he cannot put his unconscious self before himself is the tragedy'.

He would ascribe this inhibition purely to the effect of shock on hearing of the murder and particularly on realising the full horror of his mother's re-marriage (p. 45). 'If we would explain the shock which his mother's adultery had given him in psychological terms, we may say that, having thought of her entirely as a mother, he found something vilely incongruous in her renewing her sexual youth with his uncle' (p. 63). 'He hates but with a hatred that cannot be satisfied with any act of revenge, since it is really not so much hatred even of the King as of a beastliness in life itself which the King represents for him' (p. 75).

It seems to us that Mr. Clutton-Brock has expressed the gist of his view more concisely in a letter addressed to the *New Statesman* (May 27, 1922) and as this may not be accessible to our readers we take the liberty of making the following quotation from it. 'In the soliloquies Shakespeare opens to us the conscious mind of a man who at the same time desires to do something and is prevented from doing it by an obstacle in his unconscious mind. Hamlet does not "shrink" consciously, "from what he conceives to be the duty of murdering his stepfather"; on the contrary he is ready enough to murder him, when he cannot see him, even in his mother's presence, and he hates him so bitterly that he would really like to catch him in the incestuous pleasure of his bed. The obstacle is unconscious, and I maintain that it comes of shock, not of any normal shrinking of a "gracious and exquisitely civilised youth". If that were so, it would be plainly expressed in the play, for, when Shakespeare wishes to express anything by dramatic means, he can do it. The reason why I advance my theory is, not because I am in love with it as a theory—it may be scientifically wrong, and I know that it is loosely expressed—but because I wish to insist that the creative faculty in art is much more scientifically accurate than is commonly supposed. My point is that Shakespeare knew how Hamlet would behave in those circumstances, by aesthetic intuition; and that this intuition, exercised on a case of great psychological difficulty, can be confirmed by the scientific knowledge of a later age. If my theory is wrong, I am still sure that the right theory of Hamlet's behaviour can be discovered; because aesthetically he convinces us, and because he was, therefore, conceived with complete aesthetic intuition.'

It seems to us that Mr. Clutton-Brock is entirely right in insisting on the precise correlation between the aesthetic and the scientific aspects of creative art. If either of these has a flaw, then neither can the other be flawless. We can only regret that in formulating an explanation he has been so timid as to halt at the beginning of the psychological problem, instead of boldly facing its unescapable consequences.

But the real object of the book cannot have been to exploit a part of a familiar theory without making any acknowledgement to this. We prefer to think that the motive impelling Mr. Clutton-Brock to write the book was the desire to contradict the pessimistic conclusion lately expressed by Mr. J. M. Robertson, and still more crudely by Mr. Eliot, namely, that because an intellectual explanation of Hamlet's motivation is not readily forthcoming therefore the play must be regarded as an aesthetic failure. He deals clearly with this confusion between the province of the intellect and of intuition in art. 'Because there is an intellectual problem which proves too much for Mr. Eliot, he concludes that the aesthetic problem has proved too much for Shakespeare. But was any character in drama ever expressed more completely than Hamlet? He may not be *explained*, to Mr. Eliot's satisfaction; but that was not Shakespeare's task. It is the essence of the tragedy that none of the possible actions can satisfy Hamlet, and for reasons which I shall try to explain in my second chapter; but, though Hamlet's behaviour may seem to us unintelligible psychologically, we are, aesthetically, convinced by it. As he acts, we feel, so he would act; and that is all we have a right to demand of the dramatist. There is no play that gives us a stronger feeling of certainty, and this must come from Shakespeare himself. He knew what Hamlet would do, though he did not know why he would do it; he saw Hamlet actually doing it, saw him speaking, thinking, feeling and acting, as if he were a real man, and so makes him real to us' (pp. 24-5).

The larger, and better, part of the book is taken up with an exposition and appreciation of the aesthetics of Hamlet, where the author, being on safer ground than in the domain of psychology, writes interestingly and convincingly.

E. J.

*

ESSAI HISTORIQUE SUR LE SACRIFICE. By Alfred Loisy. (Un vol. in-8 de 540 p. Nourry, Paris 1920.)

Dans cet ouvrage, qui contient une masse énorme de recherches et de références, l'auteur étudie l'évolution de certains rites sacrificatoires des temps les plus reculés où des traces sensibles nous en ont été conservées, jusque dans les religions les plus raffinées, en passant par les rites rudimentaires des Aruntas et de naturels australiens actuels.

M. Loisy donne à l'action rituelle du sacrifice le sens de "destruction d'un objet sensible doué de vie ou qui est censé contenir de la vie, moyennant laquelle on a pensé influencer les forces invisibles, soit pour se dérober à leur atteinte, lorsqu'on les suppose nuisibles ou dangereuses, soit afin de promouvoir leur œuvre, de leur procurer satisfaction et hommage, d'entrer en communication ou même en communion avec elles."

M. Loisy découvre à l'origine du sacrifice rituel deux éléments étroitement associés: L'élément magique, par lequel on veut agir mécaniquement sur les forces invisibles, et en tirer un profit quelconque, et l'élément plutôt religieux par le moyen duquel on cherche à fléchir, à exploiter, ou tout au moins à influencer dans un sens favorable une ou des personnalités surhumaines.

Lequel de ces deux éléments est primitif? M. Loisy n'affirme rien de façon trop absolue, car ces deux éléments, si loin que l'on remonte en arrière, n'apparaissent jamais entièrement isolés. Toutefois l'auteur note qu'à mesure que les cultes s'organisent et évoluent, l'élément de magie diminue et celui de la religion augmente, et un élément de plus en plus moral finit par s'ajouter à l'élément magique, et le transforme peu à peu. Mais il ne faudrait pas se figurer que l'élément magique fasse jamais entièrement défaut dans le sacrifice.

M. Loisy voit dans le sacrifice rituel "un effort confus, coûteux, douloureux et vain pour acheter le libre usage des choses de ce monde, pour acheter la prospérité des nations, pour acheter l'immortalité bienheureuse."

En dehors des effets magiques, c'est-à-dire purement fictifs, M. Loisy admet il est vrai que le sacrifice rituel puisse avoir des effets plus réels. Ainsi le rite fait l'unité mystique du clan. Il crée et entretient la conscience permanente de la société primitive, que ce rite soit celui de la communion totémique chez les Aruntas d'Australie, qu'il soit l'omophagie dionysiaque ou l'eucharistie chrétienne.

Un second effet du sacrifice rituel, en outre du lien social, est la confiance qu'il donne à l'homme. "La magie primitive est cette réaction contre les impressions inquiétantes ou terrifiantes de la nature sur l'homme inculte. A la merci des éléments, des saisons, de ce que la terre lui donne ou lui refuse, des bonnes ou des mauvaises chances de sa chasse ou de sa pêche, aussi du hasard de ses combats avec ses semblables, il croit trouver le moyen de régulariser par des simulacres d'action ces chances plus ou moins incertaines." Il y trouve une confiance rudimentaire pour son humble vie, mais c'est là le commencement du courage moral.

FERDINAND MOREL.

*

LES ORIGINES DE LA MÉDECINE. EMPIRISME OU MAGIE? By P. Saintyves. (Paris, Nourry, 1920, in-8. 98 pages.)

Comme dans ses ouvrages précédents Saintyves nous donne ici une documentation un peu fragmentaire et touffue, mais fort instructive et très variée. C'est précisément cette variété de sa documentation qui l'empêche de se rattacher complètement ni à l'une ni à l'autre des deux théories "un peu simplistes" de l'origine de la médecine et de la pharmacie, celle purement empirique et celle mystique et magique. Il fait la part qui lui revient au hasard dans la découverte plus ou moins fortuite de certains remèdes et de certains procédés. Il fait la part également de l'"instinct" de l'homme dans la découverte de médicaments propres à soulager ses maux. Mais la partie beaucoup la plus importante de sa documentation le pousse à voir à l'origine de la médecine des influences mystiques et surtout magiques. La magie est à la fois une connaissance, un art et un culte. Elle est l'ensemble des doctrines, des techniques et des sentiments par lesquels le primitif explique l'univers, capte et utilise ses forces invisibles et détermine son attitude mentale vis-à-vis des puissances mystérieuses. L'auteur donne de la magie, dont il décrit une foule de procédés, cette définition: "Elle est une sorte de physique spirituelle construite sur de vastes et enfantines généralisations en vue de fins utilitaires."

FERDINAND MOREL.

*

LES ORIGINES MAGIQUES DE LA ROYAUTÉ. By Sir James George Frazer. Trad. de P. Hyacinthe. (Loyson, Paris, 1920, in-8. 399 pages.)

Parmi les causes qui aboutissent à l'établissement de la royauté dans la société l'auteur note les "influences qui portèrent le magicien ou le guérisseur de la société primitive au rang éminent de monarque dans les groupes sociaux plus avancés". C'est donc par l'étude de la magie que l'auteur pense arriver à la véritable compréhension de l'origine de cette institution, qui en évoluant changea si profondément de signification.

On trouvera dans cette étude des pages fort documentées sur la Magie et ses deux aspects, l'un positif, c'est-à-dire la sorcellerie et l'autre négatif, c'est-à-dire le tabou. La magie positive ordonne: "Fais ceci, afin que telle chose arrive" et la magie négative ordonne: "Ne fais pas ceci de crainte que telle chose n'arrive". Cette double attitude dureste se retrouve dans sa forme plus évoluée, dans l'institution de la royauté.

FERDINAND MOREL.

REPORTS OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

AMERICAN PSYCHOANALYTIC ASSOCIATION

The Annual Meeting of the American Psychoanalytic Association took place in Washington, D. C. with Dr. G. Lane Taneyhill of Baltimore in the chair. The members present were Drs. Stuart and White of Washington, D. C., Drs. Taneyhill and Burrow of Baltimore, Dr. Coriat of Boston, Dr. Farnell of Providence, Dr. Wholley of Pittsburg, and Drs. Jelliffe, Clark, Stern, Kempf, and Oberndorf of New York. At the business session it was voted that the dues to the International Psycho-Analytical Association which had been allowed to lapse during the period of the War, be again resumed. In as much as the Constitution of the Association had been lost during the confusion of the war years, Dr. Clark moved that a committee consisting of the retiring president, the new president and the secretary be appointed to draw up a new constitution and a suggestion made by Dr. Coriat was carried that in the formulation of the new constitution only physicians be admitted to membership, this stipulation however not to be retroactive. The following new members were elected: Drs. Lorrin B. Johnson, Washington, D. C., Dr. Ross Mc. C. Chapman, Sheppard and Enoch Pratt Hospital, Towson, Md., Dr. Donald McPherson, Peter Bent Brigham Hospital, Boston, and Dr. George W. Smeltz, Pittsburg, Pa. The officers for the year were elected as follows: President: Dr. C. C. Wholley, Pittsburg, Pa., Secretary-Treasurer: Dr. C. P. Oberndorf, New York City, Councilors: Drs. Pierce Clark and Adolph Stern, New York, and Trigant Burrow, Baltimore.

The scientific program, given during an afternoon and an evening session, was attended by a large number of guests who are not members of the Association.

Dr. Trigant Burrow of Baltimore read a paper on 'Some Sociological Aspects of Our Unconscious'.

In our psychoanalytic account of the mechanism of hysterical conversion, with its manifold recourses of concealment of underlying sexual inadvertencies, we have not as yet reckoned with the mechanism that seeks the popular condonements of the social consensus as a handy contraceptive to consciousness. For this reason many sexual or egocentric trends which are dislodged from their foothold within the individual psyche find a hospitable abode in the hidden crevices of the social unconscious. Though a process of analysis may prove quite competent to outcountenance the unconscious illusions of the individual neurotic, these same unconscious tendencies, when pooled in what is the consensus of the collective social mind, are rendered wholly impervious to consciousness by virtue of the numerical preponderance of their mere *social* representation.

It is the substance of this thesis that it is not beyond the range of possibility that such a social or group form of unconsciousness may equally underlie the reactions of our own analytic consensus and that accordingly, as psychoanalysts, having the task of unearthing the secret ingrowths of the vicarious and unconscious, it is not less a part of our analytic obligation to try to discover whether traces of such socially systematized forms of conversion may not be present within the group expression embodied in our own psychoanalytic system. (Author's Abstract.)

Discussed by Dr. Taneyhill.

The second paper was: 'Paleopsychology. A Tentative Sketch of the Origin and Evolution of Symbolic Function,' by Dr. Smith Ely Jelliffe.

In this paper Dr. Jelliffe sketched in broad lines the general energetic concept that man like any other bit of living matter can best be understood as a machine that captures, transforms and delivers energy. In the course of millions of years of evolution, it has structuralized its efforts to capture more and more energy and this in turn has developed more and more complex mechanisms for its transformation and delivery. The sources of the energy are the entire cosmos. The generally held energetic stimuli are fairly well recognized, but they are not as elementary as is more or less commonly held. In addition to heat, light, gravity, barometric pressure, gravity, inertia, chemical, tactile, auditory and other types of stimuli, the reader emphasized a function of the auditory stimuli which had grown progressively more and more complicated, but still

must be included in the general scheme. These were the symbols which he held were sources of energy stimuli and carriers, or deliverers, also. They were the most important of all the stimuli with which man had to deal, and therefore their origin and function was of great significance. He said that the caloric measuring of energy was an infantile concept and totally inadequate to register energy interchanges in the human being. He would approach the problem of the symbol formation from the phyletic standpoint and endeavor to trace out by methods comparable to those of paleontology a practical program in the understanding of dynamic psychopathology.

In all this there is nothing new or startling since the idea is old, but until Freud's and Jung's work on the 'Unconscious' was available, there was no practical program in the sense sought. With the notion that the unconscious contained the entire phyletic history of the main developmental phylum, Jelliffe seeks to establish a functional relationship between the need of the individual craving in the unconscious and the functional capacity of the symbol to discharge the need. He discusses from what sources one might collect the material for such correlations and for practical purposes comes to the dream as the most fertile field. Here the study of the symbols is followed out in the sense of trying to find out a geological horizon. That is, as in the study of paleontology certain proportional variations in the number and kind of fossils are regarded as determining the stratum's nature, so in the dream a large amount of individual material must be sorted in order to outline the deposit. The idea of chief value emphasized in this study is that a definite dynamic relationship may be found to exist between the bodily action patterns that the individual is striving to put over, and the symbols which are aiding in the night life of the individual to effect a balanced relation between conscious permissions and unconscious strivings. Jelliffe, therefore, would attempt to construct a series of symbol horizons from Archaic to Organ Erotic, to Narcissistic, to Social, indicating a progressive development in the functional capacity of the symbol to handle energy discharge. The greater the need of the patient to utilize archaic or lower level symbols, the greater the stress there was being put upon physiological function, and therefore, anatomical structure. From this point of view he argues a psychopathological foundation for much that has been termed organic disease. He would construct a more or less monistic scheme for a constitutional pathology which may be more

accurately and dynamically comprehended than those that attempt the problem from the point of view of desiring this or that organ. Only by getting to the symbolic level can the 'Organism as a Whole' be understood. Its deepest needs come out in the unconscious strivings. The present of early phyletic symbol formations offer a measure of estimating the psychological tension accompanying the discharge of function. (Author's Abstract).

Discussed by Drs. Coriat, Kempf, Clark and Stragnell (guest).

Dr. Oberndorf read a paper on 'Neurosis Attributed to an exceptional Organ' (to be published in this Journal).

Dr. Coriat read a paper on: 'A practical study of the unconscious resistances in a case of psycho-sexual impotence.' In this instance the analytic therapy released a number of resistances during the course of one visit and this mass of resistances, for purposes of description, was termed a 'bombardment of resistances.' The number of resistances was six in all and took the form of symbolized resistance dreams and symptomatic actions and forgetting. This bombardment may be interpreted as the subject's vigorous attack, by all methods at his disposal, in an effort to defeat the analytic therapy, because he unconsciously felt, that while one resistance might be easily overcome, a veritable bombardment might be successful. Only when each resistance was thoroughly analyzed and dispelled could the treatment again be carried on smoothly.

The paper also emphasizes certain practical points in the detection and handling of resistances during analytic treatment and in the social contacts of every day life, such as the concealing of resistances under the cover of transference, resistances between individuals not under analysis, the stubbornness of the anal-erotic as productive of resistances and finally the importance of long, detailed dreams, which may conceal in their manifest content a latent and unconscious resistance. (Author's Abstract.)

Discussed by Drs. Stern, Kempf and Burrow.

'Psychoanalysis from the Standpoint of a Therapeutic Opportunist,' by Dr. D. D. V. Stuart, Jr.

This paper is not intended as a presentation of any new ideas. It merely expresses a doubt of the wisdom of regarding psychoanalysis as the method of choice in the treatment of all psychoneurotic patients. This doubt is the outgrowth of the writer's ten years' experience with the method.

The basic tenets of psychoanalysis may be looked on as established facts, but its usefulness as a therapeutic agent is confined to a much more limited group of cases than most analysts appear to realize. This, for the reason that it is not infrequently followed by a conscious revolt against the trends which it brings to light; the revolt being determined by the patient's inability to make his newly acquired self-knowledge fit in with the circumstances of his life. The parallel so often drawn between psychoanalytic treatment and a surgical operation, tends to make us forget a point of wide divergence between the two procedures. In each case the cause of the symptoms may be said to be removed, but the analogy holds good no further than this. Recovery from an uncomplicated operation depends only upon the skill of the surgeon, plus proper after-care for a relatively short time. In the analysed neurotic on the other hand, recovery, that is, re-adjustment, depends more on the circumstances of the patient's whole subsequent life than on the work of the analyst. The sublimation of his anti-social and forbidden trends may be prevented if his environment is such as to keep these tendencies consciously active.

Two cases are quoted, both anxiety-hysterics, to illustrate this point; one of whom was treated by the writer and one by another psychoanalyst, some six years ago. In each of these patients an incest-complex had been uncovered as the chief motivating factor, and in each there has been a lasting relief from the symptoms *per se*. Both patients however, have suffered ever since from a conscious rebellion against their aberrant trends, which has at times made them extremely uncomfortable. The writer feels that these patients and others like them who have come under his observation, might have been better handled from the standpoint of therapeutics had a less radical form of treatment been used; an attempt to rationalize their symptoms, for example.

Accordingly, he no longer employs psychoanalysis as his first choice in treating neurotic patients. Instead, he makes use of that method which seems most likely to enable the patient quickly to manage his own difficulties. (Author's Abstract.)

Dr. E. J. Kempf reported an instance of 'Prophetic Dreams'.

A symposium on suicide was introduced by a paper on 'A Study of the Unconscious Motivations to Suicide,' by L. Pierce Clark, M.D., New York City.

Two great fields are as yet almost untouched as regards the title aspects of our subject: the causes for suicide in children and the adult abnormal and insane. I shall confine my clinical study to the latter. In a psychiatric setting one almost invariably finds an onanistic, an incest, or an inversion motive at the bottom of the suicidal impulse. The dynamic element is for the patient to solve his conflict by repressing it; during this process the psychic tension increases and many formulations of the repressed affects expose themselves in the psychoses directly and plainly as such, or in symbolized categories of hallucinations and delusions or manners of conduct. Why are the perverted and inverted fancies operative in these individuals and not in others? Undoubtedly the concatenations of circumstances of life entail not a few failures of the normal repressing mechanism and thus liberate the florid aspects of the particular type of psychosis; but this alone is not sufficient to explain the basic psychosis, much less the particular extra tension moment of suicide. What, then does? All potential suicides usually voluntarily detail their natural undue affectability. This is possibly inherent, common in the family stock; it may be an hereditary taint, or, more simply, one may say it is summated in the essential infantility of the emotions due, no doubt, to the earliest fixations to one or the other parent. Nor may one solely indict the incautious fostering of infantile love on the part of the parent. Perhaps in most instances the parents have had nothing consciously to do with it. Many are apt to blame the particular individual for not having himself broken the family tie; but this again is not fair, neither in the making of the fixation nor its riddance. We can easily see that though it were once perhaps a conscious selective attachment, in the great majority it would almost seem that it had never fully entered consciousness and is only capable of working its disastrous result by remaining unconscious throughout. To become partly conscious is to lose its power to produce the psychotic picture.

What therefore, is the determining factor in the suicidal act?

- (1) There must be a great disturbance of the normal balance of desire of life. This may or may not formulate itself as a distinct psychosis—a psychosis is the more formal and common setting.
- (2) There is in this regression or withdrawal from a normal adaptation to reality an increase of intrapsychic tension—this tension formed from the conscious and unconscious conflicts, usually resolves itself into what is properly called a sin, either of commission or

omission. (3) If the infantile unconscious demand is sufficiently strong and the mental regression goes deeply enough we obtain the fundamental solution in self-destruction, not because at the last the person really chooses this end consciously but because the dynamic fixation of infantile attachment decides it. This is usually formulated directly as the call of the parent or the loved one or by the still more insistent demand of a supreme being. Psychologically one easily discerns in the beckoning or call of the latter as that of the all compelling parent. It matters little for our purpose whether one views this sin-pattern of the suicide as a religious formulation or an imposition of a social custom, ego versus herd instinct. Conscious reasons for suicide have no finality and we get nowhere in endlessly recounting them. However, many conscious formulations have in them vague distortions and projections from the unconscious which make them worthy of notation if not for dependence in suicide motivation. Clinical data was brought forward to substantiate the contention laid down in the thesis. (Author's Abstract.)

The discussion of suicide was opened by Dr. White and continued by Drs. Kempf, Jelliffe, Taneyhill, Stragnell, Wholley, Coriat, Oberndorf and Stern.

C. P. OBERNDORF, SECRETARY.

*

BERLIN PSYCHO-ANALYTICAL SOCIETY

May 2, 1922.

- a. Dr. Sachs: Further remarks on the analysis of a case of obsessional neurosis.
- b. Frau Klein: Compulsion to disguise and pseudologia.
- c. Dr. Koerber: Psychogenic nose-bleeding.
- d. cand. med. Rohr: A pseudological phantasy in Dostoiewski.
- e. Dr. Boehm: On short dreams.
- f. Dr. Abraham: An infantile theory about women.

May 9, 1922. Fr. Dr. Hubermann: Review of Varendonck's 'Unconscious Phantastic Thinking'.

May 16, 1922. Short Communications.

June 6, 1922.

- a. Dr. Boehm: An inhibition of learning.
- b. Dr. C. Müller: The single number of the penis and the tendency to monogamy in women.

c. Dr. Abraham: The equivalence of excrement and money.

June 20, 1922. Fr. Dr. J. Müller: The rôle of urethral erotism in the aetiology of the depressive neuroses.

July 4, 1922.

a. cand. phil. Fuchs: Review of Bernfeld's 'Corporate Life among the Young'.

b. cand. med. Rohr: Contributions to the premisses of pedagogy.

*

BRITISH PSYCHO-ANALYTICAL SOCIETY

Quarterly Report

There have been one Meeting of Members and four Meetings of Members and Associate Members since the last report. The Meetings have been very well attended.

At the Meeting of Members on June 21, 1922, the following new Associate Members were elected:

Dr. Josephine Brown, Pan's Field, Headley, Hants.

Dr. Sylvia Payne, 57 Carlisle Road, Eastbourne.

Dr. H. Torrance Thomson, 3 Hillside Crescent, Edinburgh.

At a Meeting held on April 5, as there was no set paper for the evening a general discussion took place on points brought forward by Members.

Dr. Jones quoted a dream he had had with its interpretation. The dream bore out Abraham's views on the father-saving phantasy.

Dr. Bryan mentioned a slip of the tongue during a patient's analysis, and also a point from the analysis of a homosexual.

Dr. Stoddart raised the question of the topography of repression.

At the Meeting on May 3, the Members had the pleasure of welcoming Prof. Claparède as a visitor.

Dr. J. Glover read a paper entitled 'Notes on the Psychopathology of Suicide'.

The author discussed the suicidal impulse with reference to illustrative case material. (1) As supporting Freud's view of the ego-impulses as death-seeking tendencies forced by instinct-repetition

to conform to delayed and stereotyped technique of dying. Disorder or regression of ego-impulses may unmask their real aim. Weakness or failure of sex instincts (life-seeking) play a twofold part in failing to keep the ego-impulses to their task, and in deranging the ego through back-flooding of libido after failure in object-love. (2) Primitive people can die 'voluntarily', but suicide in modern people is more than mere achievement of death (stimulus-free state); it is also obviously the satisfaction of a sadistic impulse. (3) The stages of the development of the sadistic impulse were discussed in this connection (inverted sadism), and also the mechanism described by Freud in his article 'Trauer und Melancholie' in which the sadistic impulse is shown to be vented on the image of the narcissistically loved person withdrawn into the self. (4) The possibility of an ego-regression to a stage when the child fails to discriminate between self and outer world and wreaks on self sadistic and hostile impulses appropriate to outer sources of painful excitations. (5) A parallel phylogenetic regression to a stage when animals (Ferenczi) deal with painful excitations through auto-plastic response of self-mutilation, etc. (6) Possibility of older type of dealing with painful excitations than either projection or introjection, i. e. introjection of painful stimulations in order to deal with them. (7) Relationship of this archaic response to aggressive 'oral' impulses. (8) Relationship of 'birth' and 'death' phantasies. (9) Symbolism of suicidal act over-determined. (10) Possibility of failure of suicidal act being unconsciously foreseen. (11) Significance of suicidal customs (Hari-Kari). (Author's Abstract.)

The Meeting on May 17 was taken up with the discussion of Dr. J. Glover's paper read at the last Meeting.

Dr. Jones opened the discussion. He first of all complimented Dr. Glover on the excellence of his paper and the interesting and original views expressed in it. He then took up those parts of the paper that were based on Freud's more recent writings and explained Freud's theories relating to these parts of the paper.

Other Members then joined in the discussion which was extremely interesting.

On June 21, Dr. Jones read a paper on 'The Island of Ireland'.

It was pointed out that, probably because of her peculiar geographical position as an island in the Western Sea, Ireland had from the beginning of history to the present day always been regarded as being invested with maternal attributes, and the bearing

of this on the psychology of Irish politics was discussed. The symbolic equivalency of the ideas: island—virgin—mother—womb was considered. A discussion followed.

DOUGLAS BRYAN,
Hon. Sec.

*

HUNGARIAN PSYCHO-ANALYTICAL SOCIETY

April 1, 1922. Dr. S. Feldmann: Extracts from the analysis of a homosexual.

April 22, 1922. Dr. Sandor Radó: Psycho-analysis and the critique of knowledge.

May 6, 1922. Dr. Sandor Radó: Totemism and Sodomy (A preliminary communication).

Dr. Sigm. Pfeifer: On the psycho-analytical clarification of apparently occult phenomena.

Dr. S. Ferenczi: Further remarks on 'Observations on tic' and 'The dream of the learned suckling'.

May 20, 1922. Dr. Stefan Hollós: On the sense of time.

June 17, 1922. Dr. Josef Michael Eisler: Hysterical phenomena of the uterus.

*

NEW YORK PSYCHO-ANALYTICAL SOCIETY

October 25, 1921. An informal talk by Dr. H. W. Frink, concerning his experience with Prof. Freud in Vienna.

The talk was unusually interesting, especially because Dr. Frink gave, in so far as it was possible, an account of the analysis he underwent, in order to illustrate both the technique and the material that presents itself in the course of a psycho-analytical procedure.

The main heads of Dr. Frink's paper were as follows: Freud's personality. How the analysis began. The first resistance. Transference: doubts, anger. First insight and first unconscious ideas.

What unconscious ideas are like and how they make their appearance in the analysis.

Some unconscious ideas: Remnants of religion, sexual theories, cover memories.

Infantile amnesia: Importance for analysis.

Apparent and real influence of brother. Some very early memories and father's confirmation of them.

Freud's technique: Advantage of lying down. Passivity of the analyst. Looking for the deep unconscious and the resistances. The handling of transference. Analysis and Synthesis. The need of being analyzed as a preparation for practice. Impossibility of analyzing oneself.

Illustration of the disappearance of a former reaction through analysis.

November 29, 1921. 'Psychoanalysis and Sociology' by Prof. Ogborn of Columbia University.

At this meeting an amendment to the constitution was made, to the effect that 'Associate members shall consist of physicians or other professional persons in related fields, who are interested in psychoanalytic endeavor. Associate members shall not be permitted to vote.'

Dr. Hyman L. Levin, of Buffalo, N. Y. was elected to Active Membership.

January 31, 1922. 'Problems in Delinquency' by Dr. M. Kenworthy.

At this meeting officers for the year 1922 were elected.

President, Dr. Adolph Stern.

Vice-Pres., Dr. A. A. Brill.

Sec., Dr. M. K. Isham.

Cor. Sec., Dr. T. H. Ames.

March 29, 1922. The subject was the European Experiences of Drs. C. P. Oberndorf and Leonard Blumgart, especially with reference to their psycho-analytical experiences with Prof. Freud.

The talks covered the general status of psychoanalysis in the various European countries, and a comparison with that existing in America. The feeling was that in America psychoanalysis, from a seriously scientific standpoint, had not made as much progress as it might. It was the opinion of the speakers and of the members in general that the admission of laymen to the practice of psychoanalysis in America would not work for its benefit.

The speakers emphasized again the importance, if not the absolute necessity, of an analysis by a competent analyst of a person who wishes to qualify as an analyst, in order to gain a working knowledge of the technique; this in itself requires some acquaintance with one's own unconscious material. The speakers

mentioned some of their difficulties in and reactions to their analysis; also the difference in the reactions of the two speakers.

An interesting discussion followed.

Dr. T. H. Ames resigned from the Society.

April 25, 1922. Subject 'Clinical Problems of the Psychopathic Personality', by Dr. B. Glueck. The salient characteristics of the psychopathic individual were dwelt upon, and it was indicated in what ways the psycho-analytic method, both of approach and therapy, was applicable.

ADOLPH STERN.

List of Members

- Dr. Joseph J. Asch, 780 Lexington Ave., New York.
Dr. Leonard Blumgart, 57 W. 58th St., New York.
Dr. A. A. Brill, 1 W. 70th St., New York.
Dr. F. J. Farnell, 219 Waterman St., Providence, R. I.
Dr. Horace W. Frink, 17 E. 38th St., New York.
Dr. Bernard Glueck, 9 W. 48th St., New York.
Dr. M. S. Gregory, 'The Wyoming', 7th Ave. & 55th St., New York.
Dr. Mary K. Isham, 135 W. 79th St., New York.
Dr. Josephine Jackson, 1971 Morton Ave., Pasadena, California.
Dr. S. P. Jewett, 1200 Madison Ave., New York.
Dr. A. Kardiner, 230 W. 79th St., New York.
Dr. Marion Kenworthy, Bureau of Children's Guidance, 9 W. 48th St., New York.
Dr. Philip R. Lehrman, 353 W. 85th St., New York.
Dr. Hyman Levin, 33 Allen St., Buffalo, New York.
Dr. M. A. Meyer, 53 E. 95th St., New York.
Dr. C. P. Oberndorf, 249 W. 74th St., New York.
Dr. B. Onuf, 208 Montross Ave., Rutherford, N. J.
Dr. Albert Polon, 890 Tiffany St., Bronx.
Dr. Irving J. Sands, Bellevue Hospital, E. 26th St., New York.
Dr. Joseph Smith, 123 Brooklyn Ave., Brooklyn.
Dr. John B. Solley, 968 Lexington Ave., New York.
Dr. Edith R. Spaulding, 418 W. 20th St., New York.
Dr. Adolph Stern, 40 W. 84th St., New York.
Dr. Simon Rothenberg, 67 Hanson Place, Brooklyn, New York.
Dr. I. S. Wechsler, 1291 Madison Ave., New York.

Dr. F. E. Williams, c/o Mental Hygiene, 370 Seventh Ave., New York.

Dr. Alfred M. Mamlet, Newark City Hospital, New Jersey.

Dr. B. Silverman, Montafiore Hospital, Gun Hill Road, New York.

*

VIENNA PSYCHO-ANALYTICAL SOCIETY

March 29, 1922. Frau Dr. Hug-Hellmuth: The Explanation of Sexual Matters to Children. (To be published.)

April 15, 1922. Discussion of Dr. Hug-Hellmuth's paper.

April 26, 1922. Dr. Otto Rank: Remarks on Mozart's 'Don Juan'. (Published in *Imago*, 1922, Band VIII, S. 142.)

May 3, 1922. Business Meeting: Discussion of matters relating to the Clinic.

May 10, 1922. Discussion of Dr. Rank's paper.

Dr. Hitschmann: Perineal eroticism in men.

Dr. Bychowski: 1. A visual hallucination as an expression of ambivalence in the transference.

2. Remarks on the analysis of an obsessional neurotic.

Dr. Reik: Oedipus and the Sphinx. Part II. (To be published in Vol. II. of 'Probleme der Religionspsychologie'.)

May 31, 1922. Frä. Anna Freud (visitor): The Relation of Beating-Phantasies to a Day-Dream. (To be published in this *Journal*.)

June 13, 1922. Business meeting.

Frä. Anna Freud was elected a member.

The circular questionnaire of the Central Executive, relating to questions of membership and a Diploma for analysts, was read.

Dr. Rank proposed the following resolutions:

1. That *members only* (of the International Psycho-Analytical Association, i. e. members of the Vienna Society and members of other branch societies staying in Vienna) should be admitted to the meetings of this Society.

On early application to the Chairman for his permission and that of the speaker for the occasion, persons who may be presupposed to have an adequate (scientific) interest in the subject to be discussed may be admitted as visitors to a particular meeting. Such permission is available for one meeting only and only for meetings at which

papers will be read (not for business meetings, discussions and short communications).

2. That the Rules of the Society concerning the election of new members should be supplemented as follows: On the application of a candidate for membership the question of his suitability for membership in respect of his scientific theoretical and practical knowledge of the subject must be put to the vote at a meeting of Members and carried by a majority. If the vote is in the affirmative the candidate may attend the scientific meetings of the Society as a 'Candidate for Membership' for the period of three months. The paper or address which he is required by the Rules to give before his election to the Society shall be given within this period and the final vote of election to the Society shall, as hitherto, be taken on the evidence of his suitability as judged by this paper and by the part taken by him in the discussions at the meetings attended by him. If this vote is in the negative his candidateship for membership and right of entry to the meetings forthwith expires.

The two resolutions were passed after some discussion.

June 21, 1922. Dr. Salomea Kempner and Frau Lou Andreas-Salomé were elected members of the Society.

Frau Dr. Hug-Hellmuth made a communication on the subject of the Committee for Instruction in Psycho-Analysis at the Clinic.

Herr August Aichhorn (visitor): Education in Reformatories. (To be published in *Imago*.)

Election of Members

Frau Lou Andreas-Salomé, Göttingen, Herzberger Landstraße 101.

Frl. Anna Freud, Wien IX., Berggasse 19.

Frau Dr. Salomea Kempner, at present in Vienna.

*

PSYCHO-ANALYSIS IN RUSSIA

Owing to the political state of Russia, it is more than usually difficult to collect facts or to record progress in psycho-analytical circles. Russia has been split asunder by the revolution and the ensuing civil wars, and as there is no communication between the separate parts, it has been impossible to collect and publish accounts

either of proceedings of meetings or of papers read and discussed. Scientific journals have entirely ceased to appear during the last three years: the only journal concerning itself with Freudian conceptions—*Psychotherapia*—stopped publication in 1917, owing to financial difficulties.

Such being the conditions, it is only possible to speak or write from personal knowledge of what has transpired in the narrowest scientific circles, so that although psycho-analytical thought may be making headway in this or that part of Russia, no news has filtered through.

The followings reports are concerned solely with work done in Petrograd and Moscow. Dr. Sara Neiditsch (Berlin) is responsible for the Petrograd report, and Dr. Ossipow (Prag) for the Moscow details, to which Dr. Passenheim, who has but lately returned from that city, has contributed information which is incorporated in this general report.

Representative men of science show but little interest for the theory of psycho-analysis and none whatever for the practice thereof. At their meetings mention is occasionally made of the Freudian dynamic conception of mental processes. Freud's sexual theory, *a priori*, meets with little sympathy. In spite of this aloofness the position is not unfavourable, as the following facts will show.

Towards the end of 1919 the Mosga Institute was opened in Petrograd under the presidency of Professor Bechterew. This Institute was founded for the study of brain pathology. The clinical department was under the supervision of Dr. Tatiana Rosenthal, and the treatment of neurotic patients is chiefly on psycho-analytical lines, with Dr. Rosenthal as the official psycho-analyst.

In the course of the winter session 1919-20, Dr. T. Rosenthal gave a course of lectures on psycho-analysis in the Mosga Institute.

Another Institute was opened in the autumn months of 1920 by the School Care Committee for Backward Children, and here also the treatment of psycho-neurotic children is based on psycho-analysis. Professor Bechterew is the director of this clinic, and Dr. Rosenthal was the head physician. In an address on 'Mental disturbances of children', Professor Griboyedow, the chief official of the Care Committee department, went into the question of psycho-analysis, and although he criticised the sexual theories, he emphasized their great value.

At the first National Congress of Russian Care Committees for Backward Children, held in August 1920 in Moscow, Dr. Rosenthal read a paper on 'The value of Freudian conceptions in the education of children'. This important Congress was attended by teachers and members of the medical profession, and the discussions following on her paper were stimulating and favourable. A resolution was proposed by Dr. Rosenthal that all doctors and teachers of young children should be trained in psycho-analysis, but for some unknown reason this was not put to the vote.

In February, 1920, a journal entitled 'Questions of Individual Psychology' appeared with an article by Dr. Rosenthal on 'The suffering and the work of Dostojewski', a psychological inquiry. In this article she tried to show the connection between his morbid peculiarities and his creative powers. From a psycho-analytical point of view the article is full of interest. In the theoretical part of the paper, complete acceptance and application of the Freudian teachings are wanting, and in consequence we have confusion of thought; for together with deprecatory remarks on Freud's psycho-sexual monism as the driving force of artistic work, we find Dr. Rosenthal full of appreciation of Freud's service to the deeper understanding of the individual artist's work. She says: 'Putting the psycho-sexual monism on one side, the psycho-analytical conceptions of Freud maintain that the root principle of creative expression lies in the immanent unconscious driving and purposive processes. Artistic creation depends wholly on the desires of the artist. Dissatisfaction with reality, the wish to be free from all privations result in the artist turning away from reality and transferring his interests to the realisation of his phantasy-life. The artist creates above all to satisfy himself. Subjective feelings of freedom that creative power brings along with it, the opportunity of projecting parts of his own ego into his own productions, offer the artist the possibility of relieving his mental strain. He is thus delivered from his sorrows and enjoys great happiness.' The writer draws attention to the fact that this point of view more especially lays stress on the subjective emotional basis of creative art, and is analogous to the phantasies and creations of mental derangement and of neurotics; she emphasizes, however, the fact that the difference between the creations of a neurotic and an artist are infinitely greater and more important than the similarity of the

psycho-genesis, and that the theories of Freud do not solve the root problem of creative genius.

The analytical part deals with those works of Dostojewski which lie between his first powerful and successful work 'Poor Folk' and his arrest. A period of loneliness, poverty and hardship stunted his mental powers. His nearest friends failed to understand his condition, and his outpourings were accepted with great hesitation. In his works, Dostojewski turns from reality, regressing to a world of phantasy, and he grows more and more egocentric. 'The Second Self', 'Netotschka Neswanowa' and 'The Landlady' fall within this period. Basing her remarks on a careful study of his biography and autobiography, Professor Rosenthal shows that Dostojewski in all these novels portrays his own mental state. In 'The Second Self', he depicts a maniacal excitement with hallucinations. In the person of Goliadkin the younger, the hallucinations of the 'second self' give the wish-fulfilment of those desires which the moral personality of Goliadkin abhors and represses.

'Netotschka Neswanowa' is a confession. Here we have an amiable musician whose first production is his masterpiece and who retreats more and more into himself till he ends in madness. A friend of this musician is made to say: 'It was a bitter struggle between the morbidly strained will and the complete inner powerlessness for the production of purposive work. For whilst his sick phantasies forged the most impossible plans for the future, he did not notice that he had lost the key to all art, the fundamental mechanism.' To this Professor Rosenthal says 'We need but substitute amiable writer for "amiable musician" to understand the fate of Dostojewski. The similarity between the two is to be found in the smallest details; take this for instance: "A friend once met the unhappy and degraded musician in the street, and the latter turned away as if he had not seen him". According to Panajewa, the exact incident, even to time, happened to Dostojewski.'

In 'The Landlady', the Oedipus complex is portrayed exactly according to Freudian lines. But the bearing and interpretation of the complex in relation to the whole output of the author is overlooked.

In the second part of the article the writer had intended to analyse those novels which take their place among the foremost in the whole of literature, but her death prevented this. Dr. Tatiana Rosenthal was but 36 years old, the mother of a gifted, much-loved

child, competent and successful in her profession, but her end came tragically by her own hand. She began her studies at the age of 17 in Zurich, when full of enthusiasm for social amelioration, and joined the social democratic party. Her studies were interrupted several times by her zeal for the revolutionary agitation in Russia. In 1906 she again returned to Zurich, weary and dispirited, wavering between medicine and law. She believed at that date that the latter profession would help more definitely in her social work. Quite by accident she came across Freud's 'Interpretation of Dreams' and was full of enthusiasm, foreseeing a new horizon for psychology along the path of self-revelation to which Freud points the way. She exclaimed 'What a harmony we might have with the combination of Freud and Marx'. Her determination to take up medicine and especially psychiatry was in a great measure owing to this chance acquaintance with Freud. In 1911, after finishing her medical examinations, she returned to Petrograd as a trained and proficient psycho-analyst, fully prepared to spread the teachings of Freud. She used every opportunity at scientific meetings, apart from her own special lectures, to press the question of psycho-analysis. Opposition to the sexual theories she met by putting the doctrines of repression and sublimation in the foreground and pointing out that the horrifying impression produced by the sexual theory should be equated by Freud's teachings of the possibility of sublimation.

Any headway that psycho-analytic thought may have made in Petrograd during recent years is owing in a great measure to the steady work of Dr. Tatiana Rosenthal. Practical work on broad lines became possible during the last few years of her life. As head physician at the Institute for the study of Brain Pathology, opened in 1919, she gave the psycho-neurotic patients psycho-analytic treatment. It was here also that she lectured on the subject. Her intense wish to found and direct an Institute for the treatment of psycho-neurotic children was realised in the autumn of 1920, and she here applied the re-educational bearings of the science of psycho-analysis. She put all her strength into the development of this Institute, assisted by a few young fellow-workers whom she had specially trained. Unfortunately no up-to-date report has been received of the undertaking.

The literary psycho-analytical work of Dr. Tatiana Rosenthal is best appreciated in her essay "The Dangerous Age" in the light of

Psycho-Analysis'.¹ In 1920 the first part of her afore-mentioned article on Dostojewsky appeared under the title of 'The sorrows and labours of Dostojewski'. Of her other literary efforts, we may mention 'The Anxiety Affects of War Neurotics' and 'Adler's Individual Psychology'. She read papers and spoke on Adler's theories at scientific meetings.

To turn now to Moscow. Professor Serbsky was director of the University clinic for psychiatry and did good service to his country in both the practical and theoretical side of this work before he died in 1917. The following account will explain his position to psycho-analysis. Dr. Ossipow was physician in charge of this clinic, and on presenting his first report based on Freudian teachings to a committee of his clinical co-workers, he received an appreciative hearing. This report was based on the first findings of Freud, and did not take into consideration the newer aspects as presented in 'Three Contributions to the Theory of Sex.' Professor Serbsky was satisfied that the predominating factor in the aetiology of a neurosis was to be found in sexual disturbances. The word 'sexuality' in the wide sense of the word was, however, a stumbling-block and he was of the opinion that Freud put a sex meaning to everything.

In the students' 'Short Handbook on the Treatment of Psychological Disturbances' Serbsky allots a few pages to psycho-analysis according to Freud. The following passage is taken from the book: 'Freud, in his later works, has considerably widened the conception of the psychical trauma, but has retained the sexual character inasmuch as sexuality (libido) is given the widest meaning, to include even the sucking of the infant at the breast and the excretory functions, etc. The source of neurosis, according to Freud, is always to be found in infantile sexual experiences in the widest sense of the word; these experiences are repressed as they come into conflict with the moral demands of the growing ego and the outer world. This exclusively sexual character at the bottom of every trauma arouses the opposition of other authorities to Freud's theory. And it is essential that other moments should be taken into account in cases of traumatic hysteria or of shock-manifestations that may result from, say, a fire or the bite of a dog, etc. Such traumatic moments are not less important than the

¹ Karin Michaelis: The Dangerous Age.

sexual trauma in their determination. The Freudian school answers that this hypothesis does not alter the case, for the later aetiological moments are but the means taken to present the latent dispositions in the manifest form, and these latent dispositions are rooted in infantile sexuality. The Freudian theory deserves the greatest attention, for upon it is founded a therapeutic treatment which has already shown many important and remarkable results.'

Divergence of opinion on the sexual theory made no difference in the friendly relations between the director and the clinical practitioners. Professor Serbsky continued to give his whole-hearted interest to the out-patients' department with Drs. Assatini, Dowbrja and Ossipow in daily attendance, each being responsible for two days' service weekly. Unfortunately events connected with the University in 1911 moved against the continuance of Professor Serbsky as director. He resigned his post and out of personal respect practically all the physicians went out with him, irrespective of their divergent political opinions. The out-patients' department, and what was even more of a deprivation, the clinical library were now closed to them, but it was not long before a new and independent society devoted to psychiatry was founded by these late university professors and sympathisers. It was known as the 'Lesser Friday Society'. Here Dr. O. Felzmann distinguished himself by his energy and interest in psycho-analysis. He had already in the university days given proof of his ability in his excellent reports. In 1912, this 'Lesser Friday Society' became independent of 'The Friday Society' but continued its friendly relations with this latter. In both societies Professor Serbsky acted as chairman at meetings, but the 'Lesser Friday Society' differed from other medical societies in opening its membership not only to doctors but to specialists of kindred subjects, such as criminology, pedagogy, psychology, etc. The meetings of the 'Lesser Friday' were popular and well attended. Here Freudian theories were well to the fore, and in 1914 a programme was arranged for the special study of the Freudian conceptions. At the outbreak of war, many of the members were swept into the service of their country and the society was closed down.

The latest scientific intelligence reports a considerable interest in Moscow for psycho-analysis. At the beginning of March 1921 a society was formed for the study of the principles of creative art.

It began with a membership of eight; three of these are doctors whose names as contributors to the *Zentralblatt für Psychoanalyse* are not unknown to psycho-analysts: Professor Ermakow, the chairman of the Society, also Dr. Bernstein and Dr. Wulff. Professor Syderow and Gabritschewski, the former holding a chair in aesthetics, and the latter one in philosophy, are also members.

Appended is a list of papers read and of subjects discussed at the meetings.

1. Professor Syderow: Statues of river-gods.
2. Professor Gabritschewski: Greek vases.
3. Professor Ermakow: Drawings of children up to three years of age. The professor pointed out the sexual differences between the drawings of boys and girls of this age. He distinguished between the 'haptic' principle prevalent amongst boys that was more directed towards perspective, and the 'tactic' principle in girls that turned more readily to bodily forms.
4. Professor Ermakow gave four lectures on the melancholia of Dürer (a book on the subject is in the press).
5. Professor Ermakow: Mirror-magic of Dürer.
6. Professor Ermakow exhibited ornaments similar to Persian patterns, made by a girl of eight. The girl had never seen such, patterns, and the lecturer explained it by the light of psycho-analysis.
7. Professor Ermakow: Relations of tactile erotism to carpet (ornamentation) decoration. Professor Ermakow has written a treatise on the psychological aspect of expression in decorative composition.

In July Dr. Ermakow founded an institute for children up to three years of age, in which all those persons who look after the children will be analysed, in order to nullify the injurious effects of their own complexes on the work. Dr. Ermakow is the director of the institute and Dr. Wulff his assistant.

PRIZE ESSAY

At the Seventh International Psycho-Analytical Congress at Berlin Professor Freud announced the following theme as a subject for the Prize Essay: 'The Relation of Psycho-Analytic Technique to Psycho-Analytic Theory.'

Essays should examine the extent to which psycho-analytic technique has influenced the theory and how far these are furthering or hindering each other at the present time.

Essays dealing with this subject should be addressed by May 1, 1923 to Professor Sigm. Freud, Berggasse 19, Vienna IX. Manuscripts should be typewritten and, for purposes of identification, should bear a pseudonym, while the name and address of the author should be enclosed in a sealed envelope, which should also bear the pseudonym. Essays may be written in English or German.

Professor Freud will judge the essays with the assistance of Dr. K. Abraham and Dr. M. Eitingon.

A prize will be awarded to the value of 20,000 Marks at the date of the Berlin Congress.

THE INTERNATIONAL PSYCHO-ANALYTICAL LIBRARY

EDITED BY ERNEST JONES

JUST PUBLISHED

No. 4

BEYOND THE PLEASURE PRINCIPLE

by

SIGM. FREUD, MD., LL.D.

AUTHORIZED TRANSLATION

FROM THE SECOND GERMAN EDITION

BY C. J. M. HUBBACK

This represents Professor Freud's latest reflections on the most advanced problem of psychology. It deals essentially with the significance of life and death, and the relationship of the various instincts of men to one another. Much of the book is avowedly speculative, but it is an interesting attempt on the part of a daring thinker to see how far it is possible to penetrate into such problems with the knowledge at our present disposal.

6s. net or \$1'50

No. 6

GROUP PSYCHOLOGY AND THE ANALYSIS OF THE EGO

by

SIGM. FREUD, MD., LL.D.

AUTHORIZED TRANSLATION

FROM THE GERMAN BY

JAMES STRACHEY

Psychologists and sociologists have for some time wondered what light psycho-analysis may have to throw on the great importance attached to the conception of the herd or social instincts, with which the names of Trotter and MacDougall are especially associated. This work provides a complete answer to the question. Professor Freud here subjects the concept of a unitary social instinct to a searching analysis, and shows that it is capable of being dissected into more primary elements. Among the subjects discussed are those of suggestion, hypnosis, group organisation (as exemplified by the Church and the Army), and the state of being in love. It is probable that the book will rank as one of the most important contributions ever made to our knowledge of the relationship of the individual to group or social psychology, and it will serve as the starting point for a whole series of further researches into this important subject.

7s. 6d. net or \$1'80

THE INTERNATIONAL PSYCHO-ANALYTICAL PRESS

57 WEYMOUTH STREET, LONDON, W. 1.

(Postal Address only)

CONTENTS

(ALL RIGHTS RESERVED)

ORIGINAL ARTICLES

	PAGE
J. VARENDONCK. A Contribution to the Study of Artistic Preference	400
A. A. BRILL. Tobacco and the Individual	439
THEODORE SCHROEDER. Prenatal Psychisms and Mystical Pantheism	445
KARL ABRAHAM. Rescue and Murder of the Father in Neurotic Phantasy	467

COMMUNICATIONS

ERIC HILLER. Some Remarks on Tobacco	475
DOUGLAS BRYAN. A Note on the Tongue	481

ABSTRACTS

GENERAL	483
CLINICAL	485
DREAMS	487
SEXUALITY	488
APPLIED PSYCHO-ANALYSIS	489

BOOK REVIEWS

L'ÉVOLUTION DES FACULTÉS CONSCIENTES. By J. Varendonck	493
PRACTICAL PSYCHO-ANALYSIS. By H. Somerville	495
SHAKESPEARE'S 'HAMLET'. By A. Clutton-Brock	495
ESSAI HISTORIQUE SUR LE SACRIFICE. By Alfred Loisy	497
LES ORIGINES DE LA MÉDECINE. Empirisme ou Magie? By P. Saintyves	499
LES ORIGINES MAGIQUES DE LA ROYAUTÉ. By Sir James George Frazer	499

* * *

REPORTS OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

AMERICAN PSYCHO-ANALYTICAL SOCIETY	500
BERLIN PSYCHO-ANALYTICAL SOCIETY	506
BRITISH PSYCHO-ANALYTICAL SOCIETY	507
HUNGARIAN PSYCHO-ANALYTICAL SOCIETY	509
NEW YORK PSYCHO-ANALYTICAL SOCIETY	509
VIENNA PSYCHO-ANALYTICAL SOCIETY	512
PSYCHO-ANALYSIS IN RUSSIA	513